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MIRACULOUS PROPHECIES,

PREDICTIONS,

&c.

MIRACULOUS PROPHECIES

AND

Predictions

OF

EMINENT MEN,

FROM THE EARLIEST RECORDS,

RELATING TO THE

REVOLUTIONS OF EMPIRES AND KINGDOMS,

PARTICULARLY

England and France,

WITH

A PICTURE OF THE PRESENT TIMES,

*Not only as regards Spain, Portugal, and Naples, but other
Countries preparing for similar Events, prior to Babylon's
Fall, the Restoration of the Jews, and a general
Reformation over all the World.*

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LONDON :

THOMAS DAVISON, LOMBARD-STREET, WHITEFRI

TO
HER MOST GRACIOUS MAJESTY,
CAROLINE,
QUEEN OF GREAT BRITAIN,
&c. &c. &c.

PERMIT me to approach the footstool of your Majesty's throne, not merely with the respect and duty of a loyal and affectionate subject, to a dignified, merciful, and beneficent Sovereign, but with that awe and deference impressed by a sense of the peculiar care and guardianship Divine Providence has vouchsafed to your Majesty in those visitations of trouble and affliction, with which earthly power has endeavoured to overwhelm you; but, as has been most truly said, "Providence tempers the wind to the new-shorn lamb,"

and puts not more upon us than we ought to bear ; so knowing that your Majesty, although a female, possessed all the noble daring, all the high-wrought courage of a Brunswick's spirit, and that as gold, thrice passing the refiner's fire, shines brighter, and is still more pure, that your Majesty would only rise higher in public estimation from each attack to which you was exposed, permitted traitors to conspire against you. 'Twas only done to believe me, gracious Queen, to gain you the firm seat in every brave and loyal British heart, which your adored, your ever to be regretted daughter, the Princess Charlott had possessed. The noble spirit to resist injustice which you have evinced has roused the dormant spark of patriotism in every British breast, unmasked the vile depravity of courts, and done away with that tame, base subservient spirit that for so long a time has taken all for granted that came from ministerial mouths.

The mighty Ruler of the universe, to whose divine decrees sovereigns as well as slaves

v

must bow, has, for his own wise ends and purposes, decreed the great and arduous trials you have undergone. So on our late revered and worthy King his visitations were severe; his chastening hand fell heavy on his aged head; still are we bound to think, from his known virtues, his piety, strict justice, love of truth, his solemn firm abidance by his coronation oath, domestic cares, nay, all that made a king or man revered, that he was only chastened to be loved: and that, like another Saviour, he bore the Almighty's wrath to save his people from the blow. If such his lot, if such the love divine, may we not hope the trials you have undergone in these eventful times, replete with danger to the royal power, not only will remove you from all risk of harm or insult, but give you sway to rule the storm, to stem the torrent of a nation's wrath, and show the world, 'tis easier far to govern British hearts by love than arms. Then shall you not repine at these the trials you have undergone; but think, as England's greatest poet nobly has expressed, that "all that is, is

right," particularly if it produces from all your Majesty's subjects, as from me, love, honour, gratitude, and respect, to your Majesty, and the most unlimited devotion to your Majesty's cause.

THE EDITOR.

P R E F A C E.

THE following work appeared to evince such depth of research, and such evident talent in the selection of its materials, that, backed as it was by manuscript notes of great merit, with a very considerable increase of fresh matter, collected with difficulty and judgment; the present editor, into whose hands it fell by chance purchase, thought it too rare a jewel, in times like the present, to be passed by unheeded, or consigned (almost as hard a fate) to the shelf of the book collector. To prevent such from being its fate, he undertook to revise and arrange for the press the manuscript notes, fresh matter, and explanations of its late indefatigable owner; in the doing of which, he got so warmed and interested in the subject, as to venture to add some few explanations of his own on recent events. He has, therefore, to hope that the goodness of his intentions may plead his excuse, and that he may be pardoned for thus

intruding his humble efforts upon the more valuable materials of its former patrons. Those efforts consist chiefly in drawing the attention to such parts as appear either to have been fulfilled, or are at the present moment in the act of being realized. Where various writers, at different periods of time, have predicted the same events, he has, by marginal notes, marked out such concordance. And he has likewise ventured to add, as confirming the many respectable authorities who have explained the Revelations of St. John, an extract from the Sermons of Archbishop Tillotson. He now concludes by an extract from Bishop Newton's Prophecies: "Alas! if you reject the evidence of prophecy, neither would you be persuaded though one should rise from the dead. What can be plainer? You see, or may see, with your own eyes, the Scripture prophecies accomplished: and if the Scripture prophecies are accomplished, the Scripture must be the word of God, the Christian religion must be true." Vol. III. page 442, of Newton on the Prophecies, 1760.

READER, if the opinion of an individual, no clearer sighted than thyself, is worthy of being recorded, 'tis frankly given, sincerely felt, but still modestly laid down; rather courting investigation from the learned and industrious, than venturing to lead thee to a dependence on the judgment of a fallible human being, in the summing up the fulfilment of prophecies, predictions, and revelations, which have led the clearest judgments astray, and baffled the most discerning. In the common walks of life, a letter, an agreement or transaction of business, nay, even a legal deed for a specific purpose, can hardly be drawn out, but it will bear, on minute examination, one, two, or perhaps more, interpretations. If such is the case, and if oracular and prophetic language is still more obscure, and more difficult of comprehension till its fulfilment, no charge of imbecility can attach to an ignorance of, or misapprehension

of, its true and literal meaning: such must plead my excuse, and I hope, in this instance, clear me from the charges of vanity or folly.

With respect to the French revolution, and the overthrow of the papal authority, I look upon them clearly foretold by St. Cesaire and others. The subversion of the papal authority has taken place under Napoleon, as predicted in Bishop Newton's Prophecies; but the destruction of Rome I do not expect will be realized before 1847—8: prior to which time a general attempt will be made to restore the papal authority throughout all countries that have acknowledged its supremacy; and which, I am fearful, will cause much massacre and bloodshed in Great Britain, the catholic cause being assisted by interests of great weight and authority. This attempt will bring forward a mighty character, who is to conquer as much by the tongue as by the sword: he will restore the Jewish nation, and overthrow Mahometanism; making the name of England greater, and more worthy of being

l Great, than it has ever yet been. The
 ation-stone of this greatness, planted on
 , is already laid : and at the time her
 were priding themselves on their tri-
 s by land and by sea, their control over
 n cabinets, and the lead they were al-
 to take in the affairs of the world,
 false vanity was to work its own down-
 y the display of such gross imbecility,
 ll make them the laughing-stock of the
 ; and finally, by the exposure of the
 of those resources, by which the system
 se greatness was upheld, make way for
 great and rational system of real glory,
 ed on the circulation of the Gospel, the
 al diffusion of knowledge, the overthrow
 spotism, and destruction of bigotry,
 t England, and the world through her,
 already commenced ; and which I trust
 e effected without the effusion of blood,
 t as far as regards the attempt to restore
 y. Twenty-eight years are still allowed to
 these great and mighty events, and the
 destruction and burning of Rome, in

a manner as complete as that of Jerusalem. Then shall the world enjoy uninterrupted peace and tranquillity for 500 years. Happy are those who may live to see these days ! But still more happy those nations and those individuals, who have softened rather than increased the infliction of the divine wrath upon his elect people, the Jews !

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RACULOUS PROPHECIES, PREDICTIONS,

&c.

Causes of the Decline of the French Nation.*

THE mean figure which was made by the French in the last war ought not to astonish the man who duly considers the state of the French nation. The French nation is governed by a vile and debased court, and the court is governed by female influence: every thing is corrupted in the French nation. The Fabriciuses, the Scipios, and the Cæsars, languish in the stillness of private life, while monkeys, asses, and dogs, are placed at the helm. Wherever the influence of a debauched court are suffered to hold

prophetic sentiments contained in this piece (taken from the Complete Magazine for October, 1764, page 368), demand the astonishment of every reader.

the reins of state, outside show and grimace usurp the place of merit, and represent it every where; little accomplishments are considered as the greatest, and great accomplishments are ridiculed. This is actually the case in France: a fine address, a knowledge of what is called the great world, that is to say, the art of bowing, sitting, standing, twisting a bon mot, or tossing a card; these are the qualities that characterise a great man at court: he that excels in these is sure of being promoted in some department of the state; a superficial knowledge of the profession he engages in is sufficient for his purpose; nay, he has often no more to do than to learn the terms of his profession by heart, and to bandy them to and fro in conversation with a face of confidence. Those who employ him are as ignorant as he, and if he be hard pressed in the execution of his office, he will find some obscure, neglected understrapper, who knows the trade, to direct and instruct him.

"Thus it was that generals in the late war were put at the head of armies, and ministers at the head of the state: as soon as any of them exposed themselves to the ridicule of the public by defeats and blunders, they were recalled and dismissed. Other fops who bowed more gracefully, whose hair was better dressed, and who had more chit-chat and more impudence, were put in their places; these were dismissed and laugh-

in their turn ; but the war ceased, and the
 anch were saved by a peace from the ruin
 it was ready to crush them.

‘ It is no wonder that the great men of France
 : so little relished at the French court ; they
 nt the necessary qualifications for appearing
 re ; they cannot dance themselves all at once
 o the airs and intrigues of a court ; and when
 y come there, they are laughed at.

‘ What is still more to the disadvantage of the
 : at men of France, they have a free and in-
 pendent spirit : they scorn the meanness of a
 irt ; they speak more freely of things and
 sons than the female rulers permit, and when
 y speak too freely, they are for ever excluded
 m all hopes of preferments, and sometimes
 it in a Bastile. The parliaments, the free,
 biassed parliaments of France, abound with
 n whose talents put them on a level with a
 t, a Demosthenes, a Cicero, or a Montesquieu :
 re are hundreds of great men in different
 tions and employments, I mean employments
 l stations of the middle class ; but they must
 e themselves from France, because they dare
 : produce their ideas ; the hair-suspended rock
 gs over their heads, and every moment me-
 zes a fall : they have towers, messengers, and
 ormers, to keep them in constant awe.

‘ The parliaments of France are obliged to
 iceal the strong spirit of liberty with which

they are inflamed under the mask of loyalty of attachment to the monarchy. They renege with force and elevation against a measure that tends to the prejudice of the virtues they protect. They can go no farther but they await the moment to strike the blow that shall lay the fabric of despotism in ruins. When this blow is struck, the effects of it will be equal to those of magic: the cottage will be put on a level with the palace; the peasant with the prince; ranks shall be confounded, titles, distinctions, and birth, shall tumble into an undistinguished heap of confusion; a new moral creation shall strike the view of an admiral's universe, and France, like old Rome in her flights to empire, shall appear with the scene of universal dominion burgeoning in her heart. Out of universal confusion, order shall arise; the great, of nature's creating, will assume their places; and the great, by title and accident, will drop despised into the common mass of people."

This article, written nearly thirty years before the French revolution, shows it was not difficult to observe the crisis towards which that nation was so rapidly hastening. Frivolity, dissimulation, and blind submission to the female favorites of the court, were the sole guides to ambition and honour; whilst talents and integ-

ailed not, but were injurious to their possessors, were either kept in awe, or the open display of their feelings checked, by towers, messengers, and informers; and this, though it served a time to smother the spark of patriotism, used it eventually to burst forth with the most overwhelming violence, having, in its own defence, been obliged to add to its bulk, those inflammable and destructive materials—an oppressed and infuriated mob.



ediction of St. Cesaire, Bishop of Arles in 542. Taken from a book entitled Liber Mirabilis, which has been verified at the King's Library at Paris, where is an unique original.

THE administrators of France shall, at a future and distant period, be so blinded, that they shall leave it without defenders; the hand of God shall extend itself over them, and likewise over the rich; all the nobles shall be deprived of their estates and dignities; a division shall spring in the church of God, and there shall be two bands, the one true, and the other adulterous: the former shall be put to flight. There shall be a great carnage, and as great an effusion of blood as in the times of the Gentiles. The uni-

versal church and the whole world shall deplore the ruin of a most celebrated city, the capital and the mistress of France. The altars of the temple shall be destroyed: the holy virgins razed out, shall fly from their convents, and the church shall be stripped of her temporal goods; but at length the Black Eagle and the Lion shall appear arriving from other countries—then misery be to thee, oppressed city of opulence! thou shalt at first rejoice, but thy end shall come. Misery be to thee, O city of philosophy! thou shalt be subjected. A captive king, humbled even to the dust, shall at last recover his crown, and shall destroy the children of impiety.

Both this and the first article afford ample scope for reflection, not only to the prince and the statesman, but to every individual of a state. It appears that the multitude of their military are not to be considered as the defenders of princes, when called into action against the opinion of their subjects; or France, at the period of the revolution, had ample ground to hug itself in its security. The folly, the idle bickerings, and exposure by their princes and nobles of each other's failings and vices, had alienated the affections of the people, and, according to this prediction, by their own blindness left them without defenders. The vassal who looked not on the noble as his natural protector and guardian, but

oppressor, rose against him ; the soldier against the officer ; the officer against the general, the servant against the master. Chaos was restored, the holy altars were overturned, convents defiled and pillaged, nobles reduced to rank of private citizens, to save even life and the humblest of citizens and of slaves rose to power and despotism ; so dreadful was this prophecy fulfilled. At length, the Black Eagle, the ensign of the northern emperors, and the Lion, that of Britain, gained possession of Paris, the self-dignified city of sophy, stripped her of her ill-gotten spoil, as a punishment of her abuse of power over the states, raised again to reign over her a king that may have been truly said to have humbled even to the dust.

*extracts from the celebrated prophetic Discourse
the Rise and Fall of Papacy. By Robert
Lowthian. A. D. 1701.*

Revelations, Chap. 16.

; THAT the Revelation * contains the series of the remarkable events and changes of the Christian church to the end of the

* See Rev. iv. 1, &c. x. 5, 6, 7.

world. 2d, That Mystical Babylon*, or the great Whore, described there, doth signify Rome in an Antichristian Church state. 3d, That therefore, this cannot be Rome pagan properly but Rome papal.

The verity of our holy religion is proved from two things principally, viz. miracles and prophecy: and both these arguments have been excellently improved by learned men. But yet as the first of these was perhaps the principal and most convincing topic to those that lived in our Saviour's days; so I look upon the second to be the most considerable to those who live in after ages.

It has been a very ancient opinion, that the world would last only six thousand years; this according to the old traditional prophecy of the house of Elias, the world should stand as many millenaries as it was made in days; and therefore, as there were two thousand years from the creation to Abraham, without a written rectory of religion, and two thousand from that to Christ, under the old economy of the law there would be two thousand years more until the Messiah. So that after the militant state the christian church is run out, in the 2000, it is to enter upon that glorious sabbath millenary, when saints shall reign on the earth in a peaceable manner, for a thousand years

* See Rev. xvii. 1. 5. 18.

And now I hope I have said enough of the sure part of time, as to the general idea which I think the Revelation gives of it. But I must proceed one step farther with you, and consider whether what revolution of time we are at present, at we may thence see what we are to expect. Now, in order to this performance, I must promise this one thing, viz. That the seven seals, trumpets, and vials (in which is contained the order and series of the whole apocalyptical prophecy, and to the explication and illustration of which all the other particular visions are subservient), that I say these are joined together by the opening of the seventh seal, doth, as it were, produce and include the seven trumpets, and the seventh trumpet the seven vials in the same manner.

And, 1st, as to the remaining part of this vial, (speaking of the fourth), I do humbly suppose that it will come to its highest pitch about A.D. 1717, and that it will run out about the year 1794. The reasons for the first conjecture are two. The first is, because I find that the papal kingdom got a considerable accession to its power upon the Roman Western empire's being destroyed, A.D. 475, to which the Heruli succeeded the year following, and the Ostro Goths afterward. Now from this remarkable year we begin the calculation of the 1260 years, they lead us down to A.C. 1735, which, in prophetic account, is the same very year 1717. The second is, because

(as I have many years ago observed) this year leads us down to a new centenary revolution; that there is ground to hope, that about the beginning of another such century things may again alter for the better; for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen, and perhaps the French Monarchy may begin to be considerably humbled about that time: then whereas the present French King takes the sun for his emblem, and this for his motto, *E pluribus impar*, he may at length, or rather his successors, and the Monarchy itself (at least before the year 1794) be forced to acknowledge that (in respect to neighbouring potentates) it is even *singulis impar*.

But as to the expiration of this vial, I do not think it will not be till the year 1794. The reason of this conjecture is this, that I find the Jews got a new foundation of exaltation, when Antiochus, upon his conquest of Italy, left it as a great measure to the Pope's management, willing to eclipse his own authority to add to that of this haughty prelate. Now this begins the year 552; this, by the addition of the years, reaches down to the year 1811, according to prophetic account, is till the year 1794. And then I do suppose the fourth will end, and the fifth commence by a mortification of the Papacy, after this vial is

148 years; which indeed is long in comparison with the former vials; but if it be considered in relation to the fourth, fifth, and sixth trumpets, it is but short, seeing the fourth lasted 190 years, the fifth 302, and the sixth 398*.

If any inquire farther, whether the sun of the Popish kingdom is not to be eclipsed himself at length? I must positively assert he will; else this vial were not a judgment upon him and the Romish party. But if yet again the question be, when this is to fall out, and how? I must tell you, that I have nothing farther to add to what I have said as to the time. But as to the manner, how this is to be done, our text does lay a foundation for some more distinct thoughts. Therefore, in the fourth and last place, we may justly suppose, that the French monarchy, after it has scorched others, will itself consume by doing so; its fire, and that which is the fuel that maintains it, wasting insensibly, till it be exhausted at last towards the end of this century.

* Days in a		
Prophetical and Julian		
	Year.	Year
One year.....	360.....	365
	360	365
Two ditto.....	720.....	730
	360	365
Three ditto	1080.....	1095
Half ditto.....	180.....	183
	1260	1278

This Prophetical Discourse of Robert Fleming, in 1701, not only points to the overthrow of the French monarchy in 1794, and the fatal blow the papal authority will thereby receive, but likewise seems to look on them as they are at this day proving to be,—the forerunners of its rapid decline, and speedy downfall.

The Visions and Predictions of J. Daut, delivered before the Senate at Frankfort.

Extracted from a copy translated from the Dutch; printed 1711.

AND the Lord God showed me, in a vision of the night, a certain spiritual person, who was a virgin, and had a great printed table in her hand, which she held twice before my eyes, in which I saw written, Great Pestilence! and within, round, about the brim or verge, stood cities and men, described in their forms, and by them stood written the names of the several places and men. And Great Pestilence was written round about the whole edge, as one city stood after another; the one was marked for the plague, the other not; and one man was marked out for the plague, another not. Thus it was round about the margin. And a voice cried unto me, Death is come

at their windows! And the virgin that held the table said unto me, I will now go away, and declare unto all men in the cities and countries, the judgment of the plague. And I saw her depart, and cry out unto cities and countries to repent; for the Lord would smite them with that pestilence. And I followed this spiritual virgin, and I also declared all these things that I had seen and read in that printed table, upon which arose a great tumult among the people; and the plague came, and took away great multitudes.

And the Lord of Hosts called unto me the next night, and said, Arise, my messenger, and be my servant, and write this saying which I have told thee, to wit, thus: "The Lord God shall arise with the judgment of his jealousy, and smite the whole city of Vienna, with the towns and countries round about her, far and near, with great pestilence and famine, towards the east and towards the north, towards the west and towards the south, as I shewed thee written in the before-mentioned table, which I presented to thee in a vision. Therefore preach repentance unto the city of Vienna, with the towns and countries round about her, and say unto them, Thus saith the Lord God of Hosts, Repent ye your wicked Cain's minds, and cease from your unrighteousness. And you rulers in the land, exercise justice, and cease from your wicked-

edness, with which you cause the land to
and all ye that dwell in cities, towns, and co
tries, must humble yourselves before my g
and high majesty, whether high or low, yo
or old, rich or poor, learned or unlearned, f
the Lord am a jealous God."

And the Lord God said unto me, "Take
lamentation for the Roman empire, and for t
kings and princes, from the 32d chapter of I
kiel, with an appendix, as I shall tell thee :—

"And it came to pass in the twelfth year,
the first day of the twelfth month, came the v
of the Lord unto me, saying," ver. 2. "So
man, take up a lamentation for the destroyer,
hath destroyed my chosen Israel, that I h
named after the spirit, in the Roman land of
pression, and say unto him, Thou art like a
of the nations, and as a whale in the seas:
thou comest forth with thy rivers, which a
people, and troublest the waters of the
with thy feet, of kings, princes, mighty
judges, rulers, captains, counsellors, s
earls, noblemen, and such like, wherewi
troublest the water of the people.

"Moreover, I will make many people
afraid, when I cause the nations to see thy
and many countries which thou dost n
yea, many nations shall be affrighted at
their kings shall be terrified, when I sl
ish my sword against thee, they shall

her amazed, and their hearts shall fail them
reason of thy fall."

And the Lord God showed me a horrible city,
a vision, that was full of cruelty and idolatry.
I asked the Lord, what city that was, and what
was the name thereof? And the Lord said unto
me, "It is the capital city of Rome, and the
whole land thereof; that greatest of whores, and
the beginning of all abominations that have been
committed in Christendom. O, woe unto thee,
thou blood-thirsty, murderous city of Rome! I
will send forth the sword, famine, and dreadful
pestilence, as the messengers of my fierce wrath
upon you, murderers; for you of Rome, you,
even you, have shed, and caused to be shed, so
much blood of my faithful and true witnesses,
that it is beyond all number and measure.

"Therefore, thus saith the Lord God, Behold,
I will bring strangers upon thee." ver. 7. "The
Turks and Swedes, and all manner of tyrants of
the heathen nations, with all the kings in Christen-
dom, and their people, these shall draw their
swords against the beauty of wisdom, and they
shall defile thy brightness, and they shall bring
thee down to the pit; and thou shalt die as those
that are slain in the midst of the sea.

"O Rome! O Rome! I will bring thee to ashes
upon the earth, in the sight of the whole world.
All they that know thee among the people shall
be astonished at thee, that thou art so suddenly

brought down, and canst never rise again, saith the Lord God."

These prophecies, out of the prophet Ezekiel, God commanded me to set down here; for he spake mouth to mouth unto my soul, and commanded me very earnestly to write, as he should tell it me. And now here it stands, as God did command me: whoever now shall despise it, and shall speak and judge evil of it, will bring a heavy judgment upon his own neck. This has God written by me his pen, John Maximilian, as a warning to every one; therefore let no man deceive himself, for God will not be mocked, and whatsoever he does is just and right.

It is seldom in predictions of this kind that they are fulfilled literally; but, if the effect is produced as foretold, we may almost consider the prediction as verified. In this instance, that which was to have been effected by plague, pestilence, and famine, has been brought about in a manner almost miraculous by the sword. Rome, which amongst the various convulsions of the christian world had been held in a sacred neutrality, was overturned, not it is true by Turks and Swedes, but by a nation considered catholic, and at the period of this vision so cruelly bigoted in the cause of that religion, as to butcher thousands of its own subjects under that vain pretext; but who, as if for the purpose of verifying this and other

similar predictions, lost all sense of religion, and became more heathenish than the most barbarous nations. By it, the triple crown of the Pope was hurled from his brow, his power both spiritual and temporal was overthrown, even his person made captive, and Rome, the mistress of the arts, as well as the head seat of religion, stripped of those choice collections of ages which had long been the admiration of the world; and so fallen from her power, as to become the seat only of a small military command. Looking to the relative situation of France and Rome, at the period of the vision, and the wonderful changes that had taken place to accomplish the fulfilment of it, joined to the subjugation of Vienna, and the dismemberment of the Germanic body at the same period, and by the same wonderful means—we must look upon it as an astonishing prediction preternaturally verified.

*Extracted from Dr. John Gill's Sermon, preached
December 27, 1752.*

Ps. lxxxvi. ver. 3.

THE destruction of Antichrist will be by the spirit of Christ's mouth, and the brightness of his coming; that is, by his coming in a spiritual

way ; or through the word of his m
pel attended by his spirit and powe
shine out with so much lustre, sp
and glory, as will chase away the
popery, and enlighten the minds of
into all the fopperies, absurdities, an
of that religion.

This work will be greatly effected
ing out the seven vials of God's wr
flicting the seven last plagues up
christian states, upon the western
antichrist, the Pope and Turk ; who
removed to make way for the spir
Christ.

The first five of these vials conce
antichrist and his dominions ; betw
the trumpets there is a great co
though they respect different times
The first vial will be poured out up
and designs those popish countri
upon the continent, as France, &c
first trumpet brought the Goths into
the first vial will bring great distr
popish party, and issue in a refo
popery. The second vial will be pou
the sea, and may intend the maritin
longing to the see of Rome, parti
and Portugal ; and as the second tru
the Vandals' into these places, so
effect the same, and bring wars an

into them, and make a change in their religion. The third vial will be poured out upon the rivers and fountains of waters, which may point to those places adjacent to Rome, as Italy and Savoy; and as the third trumpet brought the Huns into those parts, so this vial will bring in large armies hither, which will cause much bloodshed, and a great revolution in church and state. The fourth vial will be poured out upon the sun, which must denote some person or persons of great dignity and influence; and, as the fourth trumpet brought destruction upon the emperor of Rome, the sun of the empire, and upon governors under him, signified by the moon and stars; this vial will bring on the ruin of the pope of Rome, the sun of the antichristian empire, with all his cardinals, bishops, priests, &c.

Now these several vials, as they will be so many plagues on the western Antichrist, and make so many breaches and ruins upon his states and dominions, so they will be so many gradual steps to the advancement of the glory and kingdom of Christ, and issue in the reformation of these places from popery. The sixth vial will be poured out on the river Euphrates, which designs the Turkish empire, in the midst of which that river is: and as the sixth trumpet let loose the four angels, or heads of the Ottoman family into Europe, so this vial affects the same empire, and brings destruction on it, signified by the drying up the waters

of that river, as Babylon's destruction is expressed by the drying up of her sea, Jer. li. 36, which will make way for the kings, or kingdoms of the east, the kingdoms of Persia, and Tartary, and others, to receive and embrace the christian religion : this is the second, or Turkish woe, which shall pass away, when the kingdoms of this world will become Christ's, and his dominion will be from sea to sea, from the Mediterranean sea to the Persian sea, and from the river Euphrates to the ends of the earth. The seventh vial will be poured out upon the air, the whole kingdom of Satan, in all the branches of it, who is the prince of the power of the air; and this vial will clear the whole world of all the remains of Christ's enemies, pagan, papal, and mahometan, which the other vials left, or did not reach; and now will Christ's kingdom be in its full glory. Now the heathens, papists, pagans, and mahometans, will perish out of his land, and these sorts of sinners will be consumed out of the earth, and such wicked ones will be no more.

But I must not forget the conversion of that considerable body of people the Jews, who have been preserved a distinct people for several hundreds of years, for this purpose; the conversion of these people will be sudden, and of them altogether; a nation shall be born at once. It looks as if their conversion would be like that of the apostle Paul, and he seems to hint that it

will when he says, that he, in obtaining mercy, was a pattern to them which should hereafter believe.

There will be great peace and prosperity of all kinds, inward and outward, spiritual and temporal ; in those days of the Messiah's spiritual reign, shall the righteous flourish, and abundance of peace so long as the moon endureth ; violence shall no more be heard in their land, nor wasting and destruction within their borders.

This destruction of Antichrist England has been most strenuously endeavouring to effect for a long time, and in the midst of all her financial distresses, borne down as she has almost been by taxation—large and unexampled has been the fund, swelled even by the widow's mite, which she has brought forward to circulate the gospel in all languages to the furthest corners of the earth ; and by this means she has in a great measure realized this first clause of the extract from Dr Gill's sermon, and prepared the way for the pouring out the second and third vials: the first appearing to relate to the French revolution ; the second, to those of Spain and Portugal, just effected ; and the third, to Naples, and other Italian states, which the march of the Austrian troops may tend to expedite, and which, with other appearances on the political horizon, better surmised than spoken of, may hasten the fourth,

in the interpretation of which I differ from Dr. Gill, nor can I see any just reason for his omission of the fifth, which seems directly to point at the final overthrow and destruction of the papal authority..

The learned Alstedius, his Speculum Mundi, and Chronology of the Prophetic Numbers.—Extracted from a work entitled, "Catastrophe Mundi;" printed 1683.

1. God alone hath reserved to himself the exact knowledge of future things, as the incommunicable prerogative of his Divine Majesty: therefore it is impossible any man, though never so clear-sighted, should compile an accurate chronology for time to come, or define the punctual moments of futurity; yet is not therefore the explanation of prophetic numbers to be omitted, for since God hath expressed certain numbers in the histories and prophecies of his word, it would be too great both sloth and ingratitude not to weigh, and with reverence and the fear of the Lord inquire into them.

2. In observing the great conjunctions or revolutions of the planets, as superstition and over-scrupulous diligence is not to be approved, as

either is negligence or contempt thereof to be owed.

3. The twelfth chapter of Daniel ought to be a pole-star in explaining prophetic numbers, : there we are led, as by the hand, from the building of the second temple to its destruction ; and from the destruction thereof, which was Anno cristī 69, by a term of days he numbers first 90, and then 1335 ; that is, in all (with the 69 years which were elapsed from Christ's birth, to the overthrow of the temple) 2694 years ; from which, if we deduct the 1000 years, Rev. xx. 2, : shall be brought to the year of our Lord 1694, whence we may gather that the seven vials are to be poured forth at or before that time, or their significations to continue no longer.

4. The most eminent mutations from the year 1600 to 1700 may be gathered from the planetary conjunctions, compared with the apocalyptic numbers, which point out the years 1622, 1625, 1636, 1642, 1683, and 1694.

5. The comparing of histories one with another, the observation of the stars, and a diligent inspection into the manners of men, do much conduce towards our predicting of human things.

6. Those philosophers that are more skilful in astronomy reckon four monarchies, not according to the prevalency of kingdoms, but according to the four coasts of the world. The first was of

the east, being the Assyrians : the second, southern, that of the Persians and Greeks : the third, western, of the Romans : the fourth, of the north, which God shall shortly set up in the northern parts by the Lion of the North, to the great amazement of those who slight the Divine Apocalypse, and that harmony which here we are pointing at.

The 1000 years mentioned in the twentieth chapter of the Revelations shall begin about the year 1694, and end 2694 ; during which time Satan shall be bound, but afterward being loose for a small time, he shall stir up Gog and Magog ; that is, the professed enemies of the church against the saints ; but shall be suddenly overcome, and then our Lord Christ shall come in glory.



A Prophecy recited by Mr. Lilly, in the year 1694, relating to the French nation.

A CERTAIN prince, as religious as a Turk, shall overspread that people's most fruitful territories, and wars and desolations will be occasioned by the unruly nobility, who, by their civil dissensions, shall occasion the ruin of the French Monarchy. And if you will know near the time

this great mutation, it shall be when a certain king, called Henry, is twice made a king, and a duke of Florence turned protestant.

The French king shall be driven out by his own people, for he will exercise very great tyranny both against his subjects and the church of Christ, being instigated or stirred up thereunto by the bishops and Romanists, who being bribed with money, shall traiterously seduce and betray him. This he shall seem to do in favour of his kingdom or allies, but when he shall be removed and deceived, he shall be left all alone in banishment, abandoned by those that he confided in.

This does not appear to refer to the late French revolution: it has not been, but remains yet to be fulfilled. A Henry is but just named, peradventure to enter on a sea of troubles; and the time when this prediction will be verified is perhaps when the last great struggle to restore Papacy takes place, which seems likely to be about the time that this Henry will be calculated from his age to take a part in it.

A Prophecy of the Turkish empire. Delivered by some of their own Diviners in the Persian Language.

OUR monarch shall come, he shall dispossess the unbelieving prince of his kingdom : he shall subdue the red apple, and make it yield to his government. And if happily the christian sword prevail not unto the seventh year, he shall overrule them unto the twelfth year : he shall build castles, plant vineyards, and fortify his gardens with walls : he shall increase in issue ; but after the aforesaid twelfth year, the sword of the Christians shall approach, which shall put the Turks to flight, utterly vanquishing and destroying them.

This Prophecy I find recited in a treatise, entitled " A Discursive Problem concerning Prophecies, by John Harvey, Physician of King's Lynn in Norfolk," (who appears by that work to have been a very learned and great-read man) published in the year 1590.

How the overthrow of the Ottoman empire is to be accomplished, we know not : the present interference of Russia in the affairs of Persia may lead to it, and pave the way eventually for the great predicted empire of the north.

The Cry of a Stone; or a relation of something spoken at Whitehall, by Anna Trapnel, (being in the Visions of God,) relating to Governors, Armies, Churches, &c.

Extracted from the original work, printed 1653.

Two things are foretold by all the prophets shall be brought to pass, which seal up the prophecies and finish the mystery of God: the Lord's appearing in his glory upon Mount Sion, and the darkening of sun and moon, that is, the shaming, confounding, and casting out of all wisdom and power, and whatsoever is but the excellency and glory of man.

I finding my heart in a very low dead frame, much contention and crookedness working in my spirit, I asked of God what was the matter? He answered me thus: I let thee see what thou art in thyself, to keep thee humble; I am about to shew thee great things and visions, which thou hast been ignorant of.

Then broke forth a vision as to the horns. I saw four horns, which were four powers; the first was that of the bishops, that I saw was broken in two and thrown aside: the second horn, more white, had joined to it an head, endeavouring to get up a mount, and suddenly it was pushed down and broken to pieces: the third horn had many splinters joined to it, like

to the scales upon the back of a fish, and this was presented to be a power or a representative consisting of many men, having fair pretences of love to all under forms; this I saw broken and scattered, that not as much as any bit of it was left. As to the fourth horn, that was short, but full of variety of colours, sparkling, red and white; it was said to me, this is different from the three other, because great swelling words and great offers of kindness should go forth to all people from it, like unto that of Absalom, speaking good words to the people in the gate to draw them from the honest David.

But it is not now as it was in times past, that a kingly progeny should reign, for that was but for a time, and then after they should be judged, destroyed, and taken off, and be no more, and then shall the kingdom of the Lord Jesus come forth, and all the kingdoms of man thrown down before it *.

England, 'tis only by thy parliaments that thou canst be ruined; but beware of those who, by promising more than can be realized, would hasten and make more sure thy downfall. Look steadfastly to the substance of 1688, and follow not the shadow of 1819. Wonderful are the

* This last passage corresponds to a degree of exactness with Christopher Love. See his *Prophecy*, p. 48.

ways of Providence, and most mysterious his decrees. Repine not at an ill, however grievous, which is ordained to work its own cure. Unanimity forms the strength of nations; where there is no opposition there can be no struggle, there can be no bloodshed.

This vision, if it is to be considered as a prediction, is dark, mysterious, and dangerous to unravel.

The Knowledge of the Times; or how long it shall be until the End of Wonders. By John Tillinghast, a servant of Jesus Christ.

From the original, printed 1654.

It is a most certain truth, that every prophecy left us in the word of God hath in itself sufficient characters to lead us, by comparing the characters of it with the mind of God in other prophecies, to the knowledge of the substance of that truth that is in it held forth; for otherwise the word should be imperfect, and not able to expound itself.

For an example, I shall pitch upon Daniel's little horn, which is one of the most famous prophecies in all the scripture.

That the kingdom of the little horn must be

in the latter days; the reason is, because the extreme and utmost part of Nebuchadnezzar's great image, viz. the feet and toes, Dan. ii. 41, 42, 44 are the same with the little horn, chap. vii.

To whose kingdom this phrase is most properly applicable, the apostle's use of the same phrase, 1 Tim. iv. 1, 2, 3, doth clearly teach us that this kingdom of the little horn must necessarily appertain to the Roman monarchy.

That it cannot be any power distinct from and succeeding the Roman monarchy, is all clear,

1. Because no place in Daniel, or elsewhere doth so much as once countenance any such opinion as this, viz. That there should be an worldly government succeeding the Roman monarchy. Nay, let me say, the scripture is clear against such a notion, for it is manifest, Dan. vii. 12, 13, 14, Rev. xix. 11, 12, compared with ver. 19, 20, that the destruction of the beast, i. e. the Roman monarchy, is under Antichrist.

2. Because the beast is slain, his body destroyed, and given to the burning flame; and that for the blasphemies of the little horn, Dan. vii. 11: This beast, I say, can be no other but the fourth and last beast, ver. 7, which beast is the Roman monarchy.

Hence I gather, That the government of the little horn cannot be a government distinct from the Roman monarchy, a thing the Roman monarchy

archy has nothing to do with; for then, why is the Roman monarchy punished for the blasphemies of the little horn?

Thus much for the character of the little horn.

I shall, in the conclusion, add this word, That as the foregoing characters agree to none so fitly as the Romish Antichrist (to whom as these, so all the characters besides them in Daniel, will most aptly accord), so in case the Romish Antichrist be not the little horn, it will necessarily follow that we have nothing left us from first to last in this prophecy that concerns Antichrist's rage against the saints and holy city, his tyranny over, and oppression of the nations, which now hath continued, in such manner, as the like was never before it.

1. In respect of a new kind of power bearing rule all this time, the like to which was never found in any of the preceding monarchies, no not in the world before.

2. In respect of a new kind of idolatry, worshipping a broadened god, saints, relics of saints, &c. an idolatry never heard of in the world before.

3. In respect of a new kind of tyranny, tyrannizing over the conscience, and forcing it, making merchandize of the souls of men, Rev. xviii. 12, 13.

4. In respect of a new kind of oppression ; pressing the people, robbing them of their wealth and substance, by craft, &c.

I say, that a time having such noted characters upon it, as never had time in the world before, should by the Holy Ghost (whilst things are observed) be wholly buried in silence cannot be thought.

The sum of all this is, that as those characters of truth left us in the naked letter of the Bible are the most certain rule to go by, to find the mind of the Holy Ghost in prophecies ; so, viewing by that rule, Daniel's little horn is, and can be no other, but the whole body of the Roman Antichrist.

Here I find myself under the necessity of differing totally from the interpretation of Tillotson ; in the doing of which I am supporting the opinion of Archbishop Tillotson, &c. I have extracted from Tillotson's Sermons, *infra*.

In the first place, I look not upon the little horn as having any reference to the prophetic dream of the image : the stone that smashes the image—whence, I look upon as representing the christian religion, which in due time is to be universal, bowing down all before it, and a new stone was cut out from the mountain with

hands, so was our Saviour conceived by the Virgin Mary without mortal aid, as here typified.

But to return to the 7th chapter of Daniel, at the 7th verse, the fourth beast represents according to all authorities the papal authority,—the Pope, or Antichrist, supported by the ten catholic sovereigns, its power was of a different character from all that had ever preceded it, and the little horn which arises out of it, I look upon as representing Napoleon, before whom three of the horns or kings were humbled. This, as at verse 9, prepares the way for the extension of God's kingdom, by the propagation of the gospel and the diffusion of civil and religious liberty, as in verse 12, where, as with the kings of Spain, Naples, and Portugal, although their despotic power is taken away, their lives are to be prolonged for a season or time, which appears as if those and other kingdoms in which reform takes place should remain gradually improving by the gospel, for still another century, till, as at verses 13 and 14, the kingdom of Christ, by the restoration and reformation of the Jews, and general extension of Christianity, shall become universal.

This interpretation wants the 25th verse, to refer to the 23d instead of the 24th to make it correct

Extracts from Lord Chesterfield's Letters to his Son
8vo edition, 1775.

LETTER CCLXV.

London, Dec. 1775.

THE first squabble in Europe that will be about the crown of Poland.

Wherever you are, inform yourself of, and attend particularly to, the state of France; they grow serious, and in time will grow more and more so every day. The king is despised, and I do not wonder at it: he has brought it about to be hated at last. His ministers are known to be as disunited as capable: he hesitates between the choice of the two parliaments, like the ass in the fable, starved between two hampers of hay; the one parliament, who would support his authority; and a devoted bigot to the church, who would destroy it. The people are frequently discontented: those who have authority are divided in their notions of it; while the people, that they hate one another. They will never do forgive, much less will they forgive a parliament: the parliament never will forgive them. The army must, without doubt, follow their own minds, at least, different parties in these disputes, which upon occasion v

mies, though always the supporters and absolute power for the time being, are the destroyers of it too, by frequently using the hands in which they think proper it. This was the case of the Prætorian who deposed and murdered the monsters raised to oppress mankind. The Janissaries in Turkey, and the regiments of guards in France, do the same now. The French nation is no longer free, which they never did before, matters of religion and government, and are all *sprejudicati*; the officers do so too; all the symptoms which I have ever met in history, previous to great changes and revolutions in government, now exist, and daily in France.

letter may very properly be considered prophetic and admonitory; prophetic as it is to the French empire, where its predictions have been fulfilled; and highly worthy of notice in all other states where, when similar signs appear, they should beware of like consequences.—*Ed.*

LETTER CCXLIV.

London, April 13, O. S. 1752.

THEY tell the king (speaking of France) very respectfully, that in a certain case, which they should think it criminal to suppose, they would not obey him. This hath a tendency to what we call here revolution principles. I do not know what the Lord's anointed, his vicegerent upon earth, divinely appointed by him, and accountable to none but him for his actions, will either think or do, upon these symptoms of reason and good sense which seem to be breaking out over France; but this I foresee, that before the end of this century, the trade of both king and priest will not be half so good a one as it has been. Du Clos, in his reflections, hath observed and very truly, "*qu'il y a un germe de raison qui commence à se développer en France.*" A development that must prove fatal to regal and papal pretensions. Prudence may, in many cases, recommend an occasional submission; either; but when that ignorance, upon which implicit faith on both could only be founded, once removed, God's vicegerent (meaning the king) and Christ's vicar (or clergy) will only obeyed and believed, as far as what the one says, and the other says, is conformable to reason and truth.

The following remarkable Prophecies are taken from the work of Michael Nostradamus, the celebrated physician to Henry II. king of France, and were first published in the year 1555, and re-published, with a Translation and Annotations, in London, 1672.

CENTURY I.

LXX.

French.

'LUYE, faim, guerre, en Perse non cessée,
 A foy trop grande trahira le monarque ;
 'ar la finie en Gaule commencée,
 lecret augure pour a un estre parque.

English.

The rain, famine, war, in Persia being not ceased,
 Too great credulity shall betray the monarch ;
 Being ended there, it shall begin in France,
 A secret omen to one that he shall die.

Annot. The meaning of the two first verses is, that while the rain, famine, and war, shall be in Persia, a monarch shall be betrayed by his credulity. The third verse signifieth that this rain, famine, and war, being ended in Persia, it shall

begin in France. And the fourth verse, that it shall be an omen to a great person of his approaching death.*

LXXII.

French.

Du tout Marseille des habitans changée,
Course et poursuite jusques pres de Lion,
Narbon, Tholoze, par Bourdeaux outragée,
Tuez, captifs presque d'un milion.

English.

Marseille shall wholly change her inhabitants
These shall run and be pursued as far as Lion
Narbon, Tholoze, shall wrong Bourdeaux ;
There shall be killed and taken prisoners alm
a million.

Annot. Marseilles is a sea town in Proven
Narbon and Tholoze are cities of Langued
and Bourdeaux is the chief town in Gascon
the rest is easy to be understood.

* No sooner had the treaty of peace been settled betw
Lord Cornwallis and Tippoo Saib, than war was decl
against France, which proves a striking instance of the t
of this prediction.

CENTURY III.

XLIX.

French.

ne Gaulois, tu seras bien changé,
 lieu estrange est translaté l'empire,
 autre mœurs et lois seras rangé,
 an et Chartres-te feront bien du pire.

English.

Each kingdom, thou shalt be much changed;
 Empire is translated in another place:
 Thou shalt be put into other manners and laws;
 An and Chartres shall do the worse they can
 to thee.

annot. Rouen is the chief city of the province
 Normandy, and Chartres the chief city of that
 beausse.

CENTURY IX.

LII.

French.

paix s'approche d'un costé et la guerre,
 ceques ne fut la poursuite si grande,
 rendre homme et femmene sang innocent par
 terre,
 ce fera de France a toute bande.

English.

Peace is coming on one side, and war on the
other ;

There was never so great a pursuing ;
Man, woman shall bemoan, innocent blood shall
be spilt,
It shall be in France on all sides.

CENTURY XII.

LXXI.

French.

Fleuves, rivières, de mal seront obstacles,
La vieille flamme d'ire non apaisée,
Courir en France, cecy come d'oracles,
Maisons, manoirs, palais, secte rasée.

English.

Brooks and rivers shall be a stopping to evil,
The old flame of anger being not yet ceased,
Shall run through France, take this as an orack
Houses, manors, palaces, sects, shall be rased.

Swift time spreads on, brings such a fate with it
To which proud France's grandeur must submit
The pope, priests, masses, and their gods
wood,

Their idol temples too wherein they stood,
With all that hated pageantry, shall come,
By God's just judgment, to eternal doom.

Extracted from William Lilly's Works, 1645.

THE star in Cassiopeia, 1572, those many apparitions of comets, since those unaccustomed sights in the air, greater and lesser conjunctions of the planets in the fiery Trygon, multitude of eclipses, both solar and lunar, are sad messengers of the downfall of one, nay, I say, of many families of Europe.

Yet if my search into the most secret cabinet of astrology doth not delude my impartial judgment, my more serious conceptions tell me, there's a man, or family in Europe, is not far from attaining an excess in dominion and sovereignty. The time of this man's growth, or families, to such an height, draws on and near; the time is not mensurable in days, or months, nor in centuries of years (this was predicted 1644); the unnatural war of every country helps forward, and prepares the matter, while the good man (if he be born) sleeps quietly until that angel, appointed his guardian, excite him in a moment to rouse up his meditating thoughts, and to convert consultation into action.

As the state of France, &c. now stands, how incredible and improbable a thing do I speak of, or should do, if I should deliver, that a man, not

yet in action, should turn the fate of those kingdoms in a moment.

I may be derided for predicting so much. Hast thou the same decrees ascending on the cusp of the seventh? (speaking astrologically.) Art thou a king? thou shalt have war unlooked for; enemies without number, domestic and foreign, shall invade thee; look to be plunged to purpose, and to suffer discontent without period; those as dear unto thee as thy wife in thy bosom shall betray thee by indirect counsels.

Hast thou the said degree upon the cusp of the fourth house? Art thou emperor of Constantinople? Thy father left thee more kingdoms than thou shalt leave thy son: lose part of thy dominions, I desire thee; the fates will have it so. Art thou of the noble Austrian family? or art thou king of France, Spain, or Denmark? be all or any of you assured to have a share in these calamities; a part or parcel, an arm or a branch of your kingdoms will be lopped off from you.

The courts of all princes shall be stricken dead with fear, horror, and amazement: privy counsellors shall be trampled down like dirt under our feet.

Here's many old laws and customs to be abrogated; here's many ancient families to be deprived of their inheritances; here's erection of new customs, laws, perhaps a new govern-

; here's nation against nation, as much
 ering at sea as at land; here's one would
 be greater than his forefathers; ambition
 es him, and death deprives him of all
 chical intents.

*tion of Baron de Swedenbourg, who wrote
 40 years ago.*

Extracted from *Arcana Coeleste*.

A noble nation Françoise se soulevra tout
 , brisera ses fers, et renversera la putain
 bilone." The noble French nation will
 once, shake off her fetters, and will destroy
 ore of Babylon.

Revelations, chap. xi. ver. 13.

Turien, who wrote many years ago, in-
 s this earthquake to mean great commo-
 states and kingdoms, and the city there
 ned to signify the kingdom of France,
 shall break off from the court of Rome,
 g the pope's supremacy, and wholly

change the face of religion in that country ; of this opinion are several other learned men which, if so, we cannot but look upon the and present great commotions in France, to no other but a particular preparatory to the accomplishment of this wonderful prophecy.

Count Guibert, an officer of distinguished tale who wrote 20 years ago, has the following markable passage in his writings, viz.

THERE is to spring up a people of a manly genius, which arises to shake off its fetters, to settle a form of government, the whole of which will increase its force ; it will frame just laws and call forth a revolution. This people is French.

Extracted from John Wilson's Sermon.

BEFORE antichrist's fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution, Rev. xi. 13. " The same hour there was a great earthquake, and the tenth part of the city fell." By which tenth part is to be understood one of the ten kingdoms.

as into which the great city Romish Babylon is divided: this many take to be the kingdom France, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave to Rome the denomination of a beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the mighty hand of the only wise God can soon bring them about when least expected.

Predictions of Mr. Christopher Love.

A FEW nights after he was sentenced to be beheaded on Tower-hill, which was on the 22d of August, 1651, ten days before his appointed time, by the sentence he received at the assizes, being one night visited by two of his intimate acquaintances, or bosom friends, as he himself called them, they began to complain of the cruelties of the times, and the malice and rage of time-serving brethren; to which Mr. Love answered, "And think you this is an ill time? No, no; this is the very time when true and true godliness can be distinguished from hypocrisy: many have followed Christ

hitherto for the loaves, and are now turned back for the roughness of the way, and the sore trial and tribulation which others met with who are gone before them.

“ There are many in London at this very day who think to go to heaven in their gilded coaches, and have denied Christ's cause before men (against whom I now witness) and Christ in his never-failing word has promised to deny all such before his Father and the holy angels. This is the time to discern between him that serveth God and him that serveth him not. They formerly were my familiar acquaintance, in fellowship and sweet converse. I sent this day to have a few words with them here in the prison, but they would not come; for their countenance is fallen, their consciences wounded; they cannot look me in the face, because I knew of their resolution, and was a witness to their perjury. But, ah! how will they look the blessed Jesus in the face in the morning of the resurrection? what answer or excuse will they have for what they have done? O, foolish people, who think to escape the cross, and come to the crown! I tell you, nay; you must all suffer persecution who follow the Lamb; we must be hated of all nations for Christ's sake; we must come through great tribulation, through the fiery furnace of affliction, before we can enter the land of joy and felicity. Know ye not that the souls that were slain for

testimony of Jesus are placed under the

Happy, happy are those men at this day,
 ever happy shall be, who suffer for Christ's
 in a right and charitable way, through love
 cause, and honesty of heart; not through
 and hypocrisy, without the root of the
 ; to have it said they died martyrs; these
 they who will miss their mark; and those who
 the call and looked back shall never have
 power to find it. I am now pointed out by
 to be in a destitute and forlorn condition;
 would not exchange my state, no, not for
 glory that's on the earth: I find my Re-
 der's love stronger in my bonds than ever I
 the days of my liberty; therefore I hold
 here as death itself. I am as full of love
 by in the Holy Spirit as ever bottle was
 with new wine. I am ready to cry out,
 spirit of the Lord God is upon me; I will
 be upon me to prophesy; nevertheless the
 of the Lord causeth me to utter: This
 ed authority, now in the hands of Crom-
 hall shortly be at an end; England shall
 be ruled with meek kings and mild govern-
 ; powerful preachers and dull hearers;
 sermons to them will be as music to a
 man; they shall hear, but not under-
 nor lay the word to heart, to practise it
 in their lives, to walk by it. O England! thou
 art wax old in wickedness; thy sins abound

like those of Sodom; thy voluptuousness shall cry aloud for vengeance; the Lord shall threaten and chastise thee, yet in mercy and love will he look upon those that fear him, and call upon his name; he will spare and save them alive in the days of his anger, when the wicked shall be sifted from amongst you as the chaff is sifted from amongst the wheat; for out of thee, O England, shall a bright star arise, whose light and voice shall make the heathen to quake, and knock under with submission to the gospel of Jesus; he shall be as a sound of thunder in the ears of the wicked, and as a lantern to the Jews, to lead them to the knowledge of Jesus, the only Son of God, and true Messiah, whom they so long mistrusted; for the short work spoken of by the apostle, which the Lord is to make upon the earth in the latter age of the world, cannot be far off. Observe, my dear friends, while you live, my calculation of the dates in the book of the Revelation, and in Daniel, which the Spirit of the Lord led me into; for the Lord will reveal it to some of his own ere that time come; for the nearer the time is, the seals shall be taken away, and more and more shall be revealed to God's people; for the Lord doth nothing without he reveals it, by his Spirit, to his servants the prophets: he destroyed not the old world without the knowledge of Noah; he did not overthrow Sodom and Gomorrah

without the knowledge of Abraham. I do not mean now that any new prophet shall arise ; but the Lord by his Spirit shall cause knowledge to abound among his people, whereby the old prophecies shall be clearly and perfectly understood. And I die in that thought, and really believe that my calculation on the Revelation by St. John, and the prophecy which St. Jerome copied off, and translated out of the Hebrew language, as it is written on Seth's pillar in Damascus, which pillar is said to have stood since before the flood, and was built by Seth, Adam's son, and written by Enoch the prophet ; as likewise the holy precepts, whereby the patriarch walked before the law was given to Moses, which were also engraven on the said pillar, whereof many Jews have copies, in their own language, written on parchment, and engraven on brass and copper ; but the alteration of the date makes them to stagger at it, not knowing that the dates were to be altered by the birth of Christ. First, this prophecy is entitled, A short work of the Lord's in the latter age of the world. Great earthquakes and commotions, by the sea and land, shall come in the year of God 1779. Great wars in Germany and America in 1780. The destruction of popery, or Babylon's fall, in the year 1790. God will be known by many in 1795. This will produce a great man. The stars will wander, and the moon turn as blood,

in the year 1800. Africa, Asia, and America, will tremble in 1803. A great earthquake over all the world in 1805. God will be universally known by all : then a general reformation and peace for ever, when the people shall learn war no more. Happy is the man that liveth to see this day !”

The Prophecy of John Lacy.

In his Warnings, published in London in the year 1707.

THE spirit of God seems now performing great wonders in all nations, in order to bring about the work of reformation ; wherein I could make it appear very plain, by a numerous train of deductions, that several scripture prophecies are at this time fulfilling in the world, tending to the overthrow and destruction of antichrist, and for the liberties of mankind ; tidings out of the east and out of the north shall trouble him (saith Daniel, chap. xi. ver. 44, 45.) yet he shall come to his end, and none shall help him. The following remarkable prophecy is fulfilling at or near these times, as delivered long ago by Johannes Amatus, in his Prophetical Pleiades, which runs thus : “ I foresee (says he) great wars and combats, with extraordinary shedding of blood, occasioned by the civil discords of the great men of

the kingdoms ; I do see wars, the fury whereof shall last some time ; provinces divested of their people, and many strong holds and noble houses shall be ruinated ; and the cities shall be forsaken of their inhabitants, and in divers places the ground shall lie untilld. There shall be a great slaughter of the people, and many chief persons shall be brought to ruin ; and there shall be nothing but deceit and fraud amongst them, whereupon shall ensue the aforesaid great commotions among the kingdoms and people of the world. There shall be likewise great mutations and changes ; the right hand of the world shall fear the left, and the north shall prevail against the south.

“ The Lord will destroy those images which thou hast set up for thyself (speaking of Louis the Fourteenth) and all thy statues—the courtiers of France—and all the court of France. Versailles, which thou hast raised for thy lust and grandeur, shall be thrown to the ground. Paris (that imperial city) shall be convulsed ; the royal family shall be dreadfully afflicted, and thy iniquities shall be avenged on thy grandchildren. Lyons, I shall scourge thee ; thou, Toulouse, shalt be reduced to ashes ; and thou, Bourdeaux, though favoured, shalt not be without chastening.” John Lacy ends his prophecy with these words : “ Thus shall England be less visited with my judgments than France.”

Prophecy of the French revolution, from a publication by the late Mr. Peter Jurieu, in 1687.

Rev. xi. 13.

“ And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to God.”

Now what is this tenth part of the city which shall fall? In my opinion, we cannot doubt that it is France. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylonian city: it fell. This does not signify that the French monarchy shall be ruined; it may be humbled; but in all appearance, Providence does design a great elevation for her afterwards. 'Tis highly probable, that God will not let go unpunished the horrid outrages which it acts at this day. Afterwards, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the papacy. They who at this day persecute the protestants, know not whither God is leading them: this is not the way by which he will lead France to the height of glory. If she comes thither, 'tis because she shall shortly change her road. Her greatening will be no damage to pre-

testant states; on the contrary, the protestant states shall be enriched with the spoils of others, and be strengthened by the fall of antichrist's empire. This tenth part of the city shall fall, with respect to the papacy; it shall break with Rome and the Roman religion. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the beast. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the pope. They have spoiled the harlot of her riches. They have eaten her flesh, *i. e.* seized on her benefices and revenues which she had in their countries. This must go on, and be finished as it is begun. The kings who yet remain under the empire of Rome must break with her, leave her solitary and desolate.

But who must begin this last revolt? 'Tis most probable that France shall; not Spain, which as yet is plunged in superstition, and is as much under the tyranny of the clergy as ever. Not the emperor, who in temporals is subject to the pope, and permits that in his states the archbishop of Strigonium should teach that the pope can take away the imperial crown from him. It cannot be any country but France, which a long time ago hath begun to shake off the yoke of

Rome. 'Tis well known how solemnly and openly war hath been declared against the pope, by a declaration of the king (ratified in all the parliaments,) by the decisions of the assembly of the French clergy, by a disputation against the authority of the pope, managed in the Sorbon, solemnly, and by order of the court. And to heighten the affront, the theses were posted up, even upon the gates of his nuncio. Nothing of this kind had hitherto happened, at least in a time of peace, and unless the pope had given occasion by his insolences.

Besides this, superstition and idolatry lose their credit much in France. There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints, and is convinced that these are human inventions: God is beforehand preparing for this great work.

To this it may be objected, that for the last hundred and fifty years the Pope's empire hath not been made up of ten kings, because the kings of England, Sweden, Denmark, &c. have thrown off his government, and consequently France is not at this day the tenth part of the Babylonian empire; for it is more than a tenth part of it. But this is no difficulty; for we must know, that things retain the names which they bore in their original (without regarding the alterations which time does bring along.) Though, at this day,

are not ten kingdoms under the Babylonian
 e, it is notwithstanding certain, that each
 om was called, and ought to be called in
 rophecy the tenth part; because the pro-
 vaying described this empire in its begin-
 : its ten horns, or ten kings, it is necessary
 a clear understanding, that every one of
 ten kings and kingdoms should be called
 f the ten kings, or of the ten kingdoms,
 respect to the original constitution of the
 ristian empire.

ing the tenth part of the city that must fall
 noe, this gives me some hopes, that the
 of the two witnesses hath a particular re-
 to this kingdom. It is the street or place
 city, i. e. the most fair and eminent part
 The witnesses must remain dead upon this
 and upon it they must be raised again.
 : the death of the witnesses, and their resur-
 , have a relation to the kingdom of France,
 well fall out, that we may not be far dis-
 om the time of the resurrection of the wit-
 , seeing the three years and a half of their
 are either begun, or will begin shortly.

. in the earthquake were slain seven thou-
 n the Greek, it is seven thousand names of
 nd not seven thousand men. I confess, that
 ems somewhat mysterious: in other places
 l not this phrase, 'names of men,' but sim-

ply, for 'men.' Perhaps, there is here a figure of grammar, called hypallage casus, so that names of men are put for men of name, i. e. of raised and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here, these words—names of men, must be taken in their natural signification, and do intimate, that the total reformation of France shall not be made with bloodshed; nothing shall be destroyed but names; such as are the names of monks, of Carmelites, of Augustines, of Dominicans, of Jacobins, of Franciscans, Capuchins, Jesuits, Minimes, and an infinite company of others, whose number it is not easy to define, and which the Holy Ghost denotes by the number seven; which is the number of perfection, to signify that the orders of monks and nuns shall perish for ever. This is an institution so degenerated from its first original, that it is become the arm of Antichrist. These orders cannot perish one without another.

These great events deserve to be distinguished from all others; for they have changed, or shall change, the whole face of the world.

*extracted from Bishop Newton's Dissertations on
the Prophecies. 1760.*

AT this epoch of the world, when a sort of internal evidence of the truths of prophecy, now accomplishing, fills the mind with images striking the fancy, it may not be improper to indulge ideas excited by the review of sacred writings. I here let me pause with admiration at the times before me, the production of Dr. Newton, who observes, " Notwithstanding the general current in her favour (meaning the church of Rome), the tide shall turn against her; and the aids which helped to raise her shall also pull her down. The ten horns shall hate her, that is, a common figure of the whole for a part, some of the ten kings, for others shall bewail and lament for her, and shall fight and perish in the service of the beast. Some of the kings who formerly loved her, grown sensible of her exorbitant pretensions and oppressions, shall hate her, shall strip, and expose, and plunder her, and utterly consume her with fire. Rome therefore will finally be destroyed by some of the princes who are reformed, or shall be reformed from Popery; and as the kings of France have contributed greatly to her advancement, it is not impossible, nor improbable, that some time or other they may also be the principal authors of her destruc-

tion. France hath already shown some tendency towards a reformation, and therefore may appear more likely to effect such a revolution.— Such a revolution may reasonably be expected, because this infatuation of Popish princes is permitted by divine Providence only for a certain period, until the words of God shall be fulfilled, and particularly the words of the prophet Daniel. “ They shall be given into his hand, until a time and times, and the dividing of time.” But then, as it immediately follows, “ the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end.”— “ The fall of Rome, “ in the latter days,” is delineated as of another Babylon, and it is declared, that she shall be destroyed by fire, and her destruction shall be a complete and total destruction, such as hath never yet been the fate of Rome: after the subversion of the capital city, the beast and the false prophet, the powers civil and ecclesiastical, with those who still adhere to their party, shall make one effort more, but it shall prove as weak and vain as it is impious.*

“ A tradition hath prevailed among the Jews, that the destruction of Rome, and the redemption of Israel, shall fall out about the same time.

“ When these great events shall come to pass of which we collect from the prophecies th

* Vol. iii. p. 404.

to be the proper order, the protestant witnesses shall be greatly exalted, and the 1260 years of their prophesying in sackcloth, and the tyranny of the beasts, shall end together, the conversion and restoration of the Jews succeed, then follows the ruin of the Ottoman empire, and then the total destruction of Rome and Antichrist.*

“ There are instances of prophecies delivered about 3000 years ago, and yet as we see fulfilling in the world at this very time ; and what stronger proofs can we desire of the divine legation of Moses ? How these instances may affect others, I know not ; but for myself, I must acknowledge, they not only convince but amaze and astonish me beyond expression. They are truly, as Moses foretold they would be, a sign and a wonder for ever. †

“ This is only one argument out of many, that there must be a divine revelation, if there is any truth in prophecy ; and there must be truth in prophecy, as we have shown in several instances, and might show in several more, if there is any dependence upon the testimony of others, or upon our own senses, upon what we read in books, or what we see in the world.

“ Alas ! if you reject the evidence of prophecy, neither would you be persuaded, though one should rise from the dead. What can be plainer ?

* Vol. iii. p. 406.

† Vol. i. p. 199.

You see, or may see, with your own Scripture prophecies accomplished : Scripture prophecies are accomplished, ture must be the word of God ; and if ture is the word of God, the Christian must be true." *

Dr. Newton continues—" You have the two greatest men whom this country has the world ever produced, the Lord and Sir Isaac Newton ; the one with history of the several prophecies of compared with the events, the other with observations upon the prophecies of Daniel the Apocalypse of St. John ; and the of two such (not to mention others) is weigh down the authority of all the in ever lived. There is nothing inconscience and religion, but a great part may be a good Christian. True philosophy indeed the handmaid to true religion knowledge of the works of nature will to the knowledge of the God of nature. visible things of him being clearly seen things which are made ; even his eternal and godhead."

* Vol. iii. p. 442.

Nixon's Cheshire Prophecy, at large ; published from Lady Cowper's correct copy, in the reign of Queen Anne ; with historical and political remarks ; and several instances wherein it has been fulfilled. Also, his life.—By John Oldmixon, Esq.

INTRODUCTION.

THIS remarkable Prophecy has been carefully revised, corrected, and improved ; also some account given of our author, Robert Nixon, who was but a kind of idiot, and used to be employed in following the plough. He had lived in some farmers' families, and was their ludge and their jest.

At last, Thomas Cholmondeley, of Vale-Royal, Esq. took him into his house, and he lived there when he composed this Prophecy, which he delivered with as much gravity and solemnity as if he had been an oracle ; and it was observed, though the fool was a driveler, and could not speak common sense when he was uninspired, yet in the delivery of his prophecies he spoke plainly and sensibly ; how truly will be seen in the following pages.

As to the credit of this Prophecy, I dare say it is as well attested as any of Nostradamus's or Merlin's, and come to pass as well as the best of 'Squire Bickerstaff's. It is plain enough that great men have, in all ages, had recourse to prophecy as well as the vulgar. I would not have all grave persons despise the inspirations of Nixon. The late French King gave audience to an inspired farrier, and rewarded him with a hundred pistoles for his pro-

phetical intelligence; though, by what I can learn, did not come near our Nixon for gifts.

The simplicity, the circumstances, and history of the Cheshire Prophecy, are so remarkable, that I hope the public will be as much delighted as I was myself.

By the way, this is not a prophecy of to-day; it is as old as the Powder-plot, and the story will make it appear, that there is as little imposture in it as the Jacobites pretend there is in the person it seems to have eye to; but whether they are both impostures alike or not, I leave to the reader to determine.

J. OLDMIXON



THE PROPHECY.

In the reign of King James the First, there lived a man, generally reputed a fool, whose name was Nixon. One day when he returned home from ploughing in the field, he laid down the things which he had in his hands, and continuing for some time in a seemingly idle and thoughtful meditation, at length pronounced in a loud voice, Now I will prophesy and spoke as follows:

When a raven shall build in a steeple
mouth on the top of a church in Cheshire
king of England shall be driven out of
dom, and never return more.

When an eagle shall sit on the top of the house, then an heir shall be born to the Cholmondeley's family ; and this heir shall live to see England invaded by foreigners, who shall proceed so far as a town in Cheshire ; but a miller, named Peter, shall be born with two heels on one foot, and at that time living in a mill of Mr. Cholmondeley's, he shall be instrumental in delivering the nation.

The person who then governs the nation will be in great trouble, and skulk about : the invading king shall be killed, laid across a horse's back like a calf, and led in triumph. The miller, having been instrumental in it, shall bring forth the person that then governs the kingdom, and be punished for what he has done ; and after that England shall see happy days. A young new set of men shall come, who shall prosper, and make a flourishing church for two hundred years.

As a token of the truth of all this, a wall of Mr. Cholmondeley's shall fall ;—if it falls downwards, the church shall be oppressed, and rise no more ; but if upwards, next the rising hill on the side of it, then it shall flourish again. Under this wall shall be found the bones of a British king.

A pond shall run with blood three days, and the cross-stone pillar in the Forest sink so low into the ground, that a crow from the top of it shall drink of the best blood in England.

A boy shall be born with three thumbs, shall hold three king's horses, while England shall be three times won and lost in one day.

The original may be seen in several families in Cheshire, and in particular in the hands of Egerton, of Oulton, with many other remembrances; as, that Pecfertons windmill should be moved to Ludditon hill; that horses should run about till their girths rotted. But this is sufficient to prove Nixon as good a prophet as Partridge; and we shall give proofs of it before we have done.

I know your prophets are generally for head and bloody-bones, and therefore do not mind it much; or I might add, that Oulton shall be driven with blood instead of water. these soothsayers are great butchers, and their hall is with them a slaughter-house.

Now, as for authorities to prove this Prophecy to be genuine, and how it has been hitherto accomplished, I might refer myself to the county of Chester, where it is in every mouth, and has been for these forty years. much as I have of the manuscript was sent me by a person of sense and veracity, and as little disposed to believe visions as any body. For my own part, I build nothing on this or any prophecy; only there is something so very true in the story, and so pat in the wording of it, that I cannot help giving it as I found it. The

of the Cholmondeleys is very ancient, in this county, and takes its name from a place so called near Nantwich. There are also Cholmton and Cholmondeston; but the seat of that branch of the family which kept our prophet Nixon, is at Vale Royal; on the river Weaver, in Delamere forest. It was formerly an abbey, founded by Edward I. and came to the Cholmondeleys from the famous family of the Holcrofts. When Nixon prophesied, this family was near being extinct, the heir having married Sir Walter St. John's daughter, a lady not esteemed very young, who, notwithstanding, being with child, fell in labour, and continued so for some days. (During which time an eagle sat upon the house-top, and flew away when she was delivered, which proved to be a son.)

A raven is also known to have built in a stone lion's mouth, in the steeple of the church of Over, in the forest of Delamere, not long before the abdication of King James: the wall spoken of fell down, and fell upwards, and in removing the rubbish, were found the bones of a man of more than ordinary size. A pond, at the same time, ran with water that had a reddish tincture, and was never known to have done so before or since.

Headless Cross, in the Forest, which, in the memory of man, was several feet high, is now sunk within half a foot of the ground.

In the parish of Budworth, a boy was born with three thumbs; he had also two heels on one foot.—Lady Egerton, wishing well to another restoration, often instigated her husband to turn Peter, the miller of Neginshire mills, out of the mill; but he looked upon it as a whimsey, and so permitted Peter still to continue there, in hopes of becoming as good a knight as Sir Philip, his landlord, was.

Of this Peter I have been told, that the Lady Narcliff, of Chelsea, and the Lady St. John, of Battersea, have often been heard to talk, and that they both asserted the truth of our prophecy, and its accomplishment, with particulars that are more extraordinary than any I have yet mentioned. The noise of Nixon's prediction reaching the ears of King James the First, he would needs see this fool, who cried and madado that he might not go to court; and the reason that he gave was, that he should starved.

A very whimsical fancy of his: courts are places where people use to starve in, when they once come there, whatever they did before. King being informed of Nixon's refusal to come, said he would take particular care that he should not be starved, and ordered him brought up. Nixon cried out. He was again, and soon after the messenger who brought him up from Cheshire.

How, or whether he prophesied to his Majesty, nobody can tell; but he is not the first fool that has made a good court prophet.

That Nixon might be well provided for, it was ordered that he should be kept in the kitchen, where he grew so troublesome in licking and icking the meat, that the cooks locked him up in a hole, and the King going on a sudden from Hampton Court to London, they forgot the fool in the hurry, and he was really starved to death.

There are a great many passages of this fool prophet's life and sayings, transmitted by tradition from father to son in this county palatine; so, that when he lived with a farmer, before he was taken into Mr. Cholmondeley's family, he bored an ox so cruelly, that one of the ploughmen threatened to beat him for abusing his master's beast. Nixon said, My master's beast will not be his three days. A life in an estate dropping in that time, the lord of the manor took the same ox for an heriot. This account, so whimsical and romantic as it is, was told to the Lady Cowper, in the year 1670, by Dr. Patrick, late bishop of Ely, then chaplain to Sir Walter St. John; and that lady had the following farther particulars relating to this prophecy, and the fulfilling of many parts of it, from Mrs. Chute, sister of Mrs. Cholmondeley, of Vale Royal; who affirmed, that a multitude of people gathering together to see the eagle before-men-

tioned, the bird was frightened from her young; that she herself was one of them, and the cry among the people was, Nixon's Prophecy is fulfilled, and we shall have a foreign king. She declared, that she read over the prophecy many times, when her sister was with child of the heir who now enjoys the estate. She particularly remembered that King James II. was plainly pointed at, and that it was foretold he should endeavour to subvert the laws and religion of this kingdom, for which reason they would rise and turn him out; that the eagle, of which Nixon prophesied, perched in one of the windows all the time her sister was in labour. She said it was the biggest bird she ever saw; that it was in a deep snow, and that it perched on the edge of a great bow window, which had a large border on the outside, and that she and many others opened the window to try to scare it away, but it would not stir till Mrs. Cholmondeley was delivered; after which it took flight to a great tree over against the room her sister lay in, where having staid about three days, it flew away in the night. She affirmed farther to the Lady Cowper, that the falling of the garden wall was a thing not to be questioned, it being in so many people's memory: that it was foretold that the heir of Vale-Royal should live to see England invaded by foreigners, and that he should fight bravely for his king and his country: that the

mentioned is alive, and expects to be
 ted, and is in the very mill that is foretold:
 e should kill two invaders who would come
 e one from the West, and the other from
 orth: that he from the North should bring
 him of all nations; Swedes, Danes, Ger-
 , and Dutch; and that in the folds of his
 ents he should bring fire and famine, plague
 urther: that many great battles should be
 it in England, one upon London bridge,
 1 would be so bloody, that people would
 n London streets up to their horses' bellies
 ood; that several other battles should be
 it up and down most parts in Cheshire; and
 he last that ever would be fought in England
 d be on Delamere forest: that the heir of
 on, whose name is E——n, and has married
 Cholmondeley's sister, shall be hanged up
 s own gate.

stly, he foretels great glory and prosperity
 ose who stand up in defence of their laws
 iberties, and ruin and misery to those that
 ld betray them. He says, the year before
 would happen, bread corn would be very
 , and that the year following more troubles
 ld begin, which would last three years; that
 irst would be moderate, the second bloody,
 he third intolerable; that unless they were
 ened, no mortal could bear them; and that
 : were no mischiefs but what poor England

would feel at that time ; but that George, the son of George, should put an end to all. That afterwards the church should flourish, and England be the most glorious nation upon earth. The same Lady Cowper was not content to take these particulars from Mrs. Chute, but she inquired of Sir Thomas Aston of the truth of this prophecy, and he attested it was in great reputation in Cheshire, and that the facts were known by every one to have happened as Nixon said they would ; adding, that the morning before the garden wall fell, his neighbour, Mr. Cholmondeley, going to ride out a hunting, said, Nixon seldom fails, but now I think he will ; for he foretold, that this day my garden wall would fall, and I think it looks as if it would stand these forty years ; that he had not been gone a quarter of an hour before the wall split, and fell upwards against the rising of the hill, which, as Nixon would have it, was the presage of a flourishing church.

As to the removal of Pecferton mill, it was done by Sir John Crewe, the mill having lost its trade there, for which he ordered it to be set upon Ludditon Hill ; and being asked if he did it to fulfil the prophecy, he declared he never thought of it. I myself have inquired of a person who knows Mr. Cholmondeley's pond as well as Rosamond's in St. James's Park, and he assured me the falling of the wall, and the pond

ing blood, as they call it, are facts which, in
 ire, any one would be reckoned mad for
 g the least question of. As there are
 l particulars in this prophecy which remain
 illed, so when they come to pass some other
 nstances may be added, which are not con-
 t to be told until accomplished.

had a mind to look into the antiquities of
 ounty, I might find that prodigies and pro-
 s are not unusual things there. Camden
 is, that at Brereton, not many miles from
 Royal, which gave name to a famous,
 it, numerous, and knightly family, there is
 g as strange as the perching eagle, or the
 of the wall, which he says was attested to
 y many persons, and was commonly be-
 ; that before any heir of this family dies,
 are seen in a lake adjoining, the bodies of
 swimming upon the water for several days
 er. He likewise adds, that near the Abbey
 Maurice, in Burgundy, there is a fish-pond,
 ch a number of fishes are put, equal to the
 er of monks of that place; and if any one
 em happens to be sick, there is a fish seen
 g on the water; and in case the fit of
 ss proves fatal to the monk, the fish fore-
 t by its own death some days before. This
 arned Camden relates in his description of
 ire, and the opinion of the trees swimming
 : lake near Brereton prevails all about the

county to this day, only with this difference
some say 'tis one log that swims, and so
many.

J. OLDME

At some period, which cannot be
pointed out, he said—

Through our own money, and our own
Shall a dreadful war begin ;
Between the sickle and the sick,
All England shall have a pluck,
And be several times foresworn,
And put to their wits end ;
Then it shall not be known whether t
their corn,
Bury their dead, or go to the field to fig
A great scarcity of bread corn.
Foreign nations shall invade England
snow on their helmets,
And shall bring plague, famine, and m
in the skirts of their garments.
London streets shall run with blood,
And at last shall sink ;
So that it shall be fulfilled,
Lincoln was, London is, and York shall
The finest city of the three.
There will be a winter council, a ca
Christmas, and a bloody Lent.

those days one may have a house for lifting
the latch of the door.

lords shall stand, with hat in their hands,
lesire tenants to hold their lands.

n forty pounds in hand

be better than forty pounds a year in land.

y nobles shall fight,

a Bastard Duke shall win the day;

so, without delay, set England in a right
way :

uke out of Denmark shall him dight

a day in England, and make many a lord

full low to light,

the ladies cry, "Well, away!"

the black fleet with main and might,

r enemies full boldly there assail.

et shall come out of the North,

ng on a horse of trees.

bite hind beareth he,

three wreaths so free.

Bull and Red Rose shall stand in strife,

: shall turn England to much woe,

cause many a man to lose his life.

reat battle shall be fought by crown'd

kings three :

shall die, and a bastard duke win the day.

ie dreadful days, five wicked priests shall

be sold for one penny.

ghter shall rage to such a degree,

infants left by those that are slain,

That damsels shall, with fear and glee,
 Cry, "Mother, mother, here's a man!"
 Between seven, eight, and nine,
 In England wonders shall be seen;
 Between nine and thirteen,
 All sorrow shall be done.

The Life of Nixon, the Cheshire Prophet.

Sir,

I HAVE read over your Cheshire Prophecy and must needs say, that what you have added is to be found in the original, written in doggerel verse. I have read it over and over, and though it is longer than your prophecy, yet I think the substance of it is there; and I shall now give you some material passages which will serve to make your prophecy complete. To these I shall add a short account of his life, as I have been able to inform myself of it by old people. I could meet but with one man who remembered the prophet, and that was old Woodman, of Copnall.

He says that Nixon was a short squab fellow; had a great head and goggle eyes; that he used to drivel as he spoke, which was very rarely, and was extremely surly. He particularly had a spite against children, and would run after them to beat them when they came in his way, especially

they made sport with him, as he said they used to, and himself among the rest, when he was lad. He was at first plough-boy to farmer Swinton, of Swanlow, and so stubborn that they could make him do nothing without beating. They could seldom get any thing out of him but yes and no; and if he spoke much more, it was not intelligible; he would hardly say no and yes, unless he was pinched by hunger. He had a very good stomach; and the report was, that he could eat up a shoulder of mutton at a meal, if they would let him, and a good luncheon of bread and cheese after it. The people had, it seems, a strange reverence even for his stupidity; they took his silence to be like that of an oracle, as portentous as if he prophesied.

The first time he was found out to be a phet, was upon this occasion: Farmer Crowder being one day at plough in a field, near the river Weaver, in Swanlow parish, and his boy John following him, the boy stooped on a sudden, to pick up his bottle and budget which he carried to the field with him, and stood motionless with his eyes fixed towards heaven. Neither words nor blows could get him out of this trance for the space of an hour. When he recovered, he took up the things he had dropped, and followed the plough. His master, and the men that were at work in the same field, stood by him all the while, taking him to be in a fit; but wondered

still that he stood upright, and did not fall down. He himself seemed to be insensible of any alteration that had happened to him; but, for a quarter of an hour after, he talked very rationally of several things that had been done some time before, and dropt expressions of others that were to be done; which presently made his master, and those that were with him, conclude, that Nixon's dulness had something sacred in it, and that his words were oracles, especially when some little things he foretold fell out according to his prediction. It was with this farmer that he lived when he prophesied of his master's on, as is mentioned in his prophecy.

I must correct some errors that you have been led into by the imperfect copies of his prophecy; as that about the falling of the wall, which some zealous people have applied to the church; whereas, in truth, it has a literal reference to the state only. Woodman said, the common tradition has been, that when the wall belonging to Vale-Royal house fell down, it was to denote some remarkable change in the government; that if it was a serene day, and the wall fell inward, it signified an advantageous and happy change; but if it were a stormy day, and fell outward, and any stones fell into the brook, it signified the direct contrary; to this he added, that the Cholmondeley family, whose seat it was, kept several workmen in yearly pay to support

he wall, and every month to inspect it all round; but it was buttressed both within and without; and the week before it fell, the workmen gave in their report, that it was so strong, it might reasonably last a hundred years without any repairs.

This, I assure you, is not only what the old man told me, but what I have heard from several others, and can get well attested, if it is thought proper; as also the particulars of the falling of the wall, which are these :

“ Upon the 4th of August, 1688, about eleven o'clock in the forenoon, being a calm and clear day, without the least breath of wind, that wall fell flat inwards, all at once, and not so much as one single stone fell outwards,”

This happening so little a while before the revolution, it was taken notice of as an accident which was very much to our advantage; and, as there was a greater rising for the Prince of Orange in Cheshire than in any other county in England, why may we not imagine that Nixon's prophecy contributed very much to it? The objection to this may be, that the owner of the house of Thomas Cholmondeley, Esq. was a Jacobite; and it is not likely that any thing about him could bode well to the Revolution; but his being a Jacobite gives the greater authority to the prediction, and the fulfilling of it; for it is not likely that one, who was an enemy to the Prince of Orange, should let a

miracle be wrought in his house in favour of the happy change he soon after accomplished. I should not have made this digression, had not some silly people, almost as stupid as Nixon, but by no means so well gifted in prophecy, given out that the falling of the wall denoted the rising of the Pretender; and this just as he was running away from Scotland.

I cannot help observing to you on this occasion, that some of us in this county were strangely spirited by your prophecy. When the rebels advanced to Preston, we were told that they intended to march through our county into Flintshire and Denbighshire: if they had, their route must have been through Delamere forest, where Nixon lived and prophesied; and the miller Peter, with his countrymen, were resolved to have given them such a reception, as would have given very great credit to your prophecy, which is abused when any interpretation is applied to it that has an eye to Popery and slavery; for, as great a fool as Nixon was, he was not so stupid as our modern zealots, nor ever dropt a word against the Protestant religion.

To return to old Woodman: he informed me farther, that after it was known what a prophet farmer Crowton had in his family, Mr. Cholmondeley sent for the fellow, and kept him at his house, giving him in charge to his steward, whom he ordered to try whether he could make

ing of him, and teach him to read ; but stupidity increased upon him, the more hard endeavoured to improve him ; and what he could do with him, was to make him hold his goad right, and drive oxen at

As he was once in the field with the Mr. Cholmondeley's servants, he let fall on a sudden, as he had dropt his budget idle formerly. He stood motionless after the same manner, with his eyes fixed towards

The servants talked to him, and beat him to get to his work, but all to no purpose. He remained in a sort of trance for the space of an hour ; and then recovering, he took up his goad and went on with his business as though nothing had befallen him. One of Mr. Cholmondeley's men asked him, what ailed him ? and he stood so long ? to whom Nixon replied, he had seen those things which man never can foresee. He then discoursed to the servants, and crowded about him for near two hours, and spoke as reasonably as the best of them could do, without any manner of hesitation in the course.

He foretold the civil wars, the death of King Charles I. the restoration of King Charles II. the deposition of King James II. the Revolution and a war with France, and the flourishing of this kingdom afterwards ; adding, that such things will as certainly happen, as that I

shall be sent for by the King, and be starved to death. When he had finished his speech, he returned to his natural dulness and silence; and unless he had been in one of his trances, he was always dull and mute; but while he was uttering his prophecies, he spoke clearly, and with an air of assurance that they would be accomplished. The servants, as soon as they came home, told their master of this prodigy; and Mr. Cholmondeley ordered them to write down as much of it as they could remember, which they did, and it is preserved in that family to this day; together with some less material hints, as hard weather, and scarcity of provisions, &c. which would certainly happen. That family has always locked it up as a treasure, and whatever pains I have taken to procure a copy of it, I could never succeed, and despair now of getting it. Mr. Egerton, of Oulton, who is nearly related to the Cholmondeley family, has a copy of it also, but he will not part with it. Both of these families do lay great stress on Nixon's predictions; and I must tell you, they are two of the most ancient and honourable families in our county.

You have mentioned Nixon's being sent for to court by King James I. Woodman says it was thus: when he came to court, that the King gave him in charge to one of his officers commanding him to keep him in close confinement, and to make strict observations on h

r, that he might be assured there was of imposture in him. This gentleman on locked up, and going in a hurry with to Theobalds, he forgot to take care of leave him provisions till his return, by means he was starved to death. It must be said that Nixon could not speak, except immediately after he came out of his prison and never could be brought to pronounce a word more than ay or no, as hath been observed when he was pronouncing his oracles.

It happened something with respect to him when he was going to court, like what I met in the pamphlet you sent me, called The History of Tedworth; for, as that drummer was singing when King Charles's courtiers came on the watch with him, and would not satisfy their curiosity; so our clown of a prophet, who came to court, was entirely dumb, and pronounced no more prophecies. It is said he was long there before he was starved to death.

He was very grateful to his master Cholmondeston; he prophesied that the heir to be born in his family, threescore and ten years after, should be endowed with very eminent qualifications and arrive at greater honours than any of his ancestors had done; that he should distinguish

himself by his loyalty and services during then reigning; and that, after the settlement which would succeed the

struggle, the peace would be lasting, with a continued series of honours and glory to the nation. This child, said Nixon, shall be known by the appearance of an eagle at the time of his birth, with the circumstances mentioned in your prophecy. A long time before the eagle appeared, the country people used to look out for it; and as often as the lady of Vale Royal lay in, they would cry, Where is the eagle? When will Nixon's heir be born? The appearance of the eagle was about five and twenty years ago: the lady who lay in was aunt to Henry St. John, late Lord Bolingbroke; when she was in labour she heard great shoutings and acclamations of joy; and inquiring the reason, was told, The eagle, so long talked of, is come. Upon which her sister and Mr. J. S. who are both living, went to the window, saw the eagle sitting on the bough, and looked at it above a quarter of an hour. It was seen also by several thousands of people, and is such a confirmation of Nixon's prophecy, that the truth of it is no where doubted of, either by gentle or simple. There is some variation in the original prophecy from what is mentioned in your prophecy about the competitors for the kingdom; the Germans, Dutch, and Danes, are to conquer those that bring fire and famine, plague and murder, in the folds of their garments; and we can understand none but the French by such bloody invaders; none but French Papists would

bring such destruction among Protestants. As for the miller Peter, he was born about the time of the Revolution; and Nixon prophesied that he should have two heels on one foot, and be knighted; the two heels he hath already, but the spurs are not come to his lot. Yet, however, the country people in this neighbourhood have made a knight of him these many years, and honest Peter, the miller, is Sir Peter in every one's mouth.

I must here correct an error of Mr. Addison, in his Freeholder, who has not read your prophecy with that attention and regard which a thing of such importance deserves; for he gives the miller two thumbs, whereas Nixon gives him two heels. A mistake in the text of a prophecy is of a very dangerous consequence; and I doubt not, but upon this notice, in future editions this error will be corrected, and justice done to honest Peter the miller.

I am, sir, yours,

W. E.

Tillotson's Sermons; edited by R. Barker, D. D. vol. 2. p. 321, being the second Sermon from Rev. xiv. 13. written about 1687-8, at the time of the Persecution of the Protestants in France.

THE consideration of the extreme sufferings which are to fall upon the faithful servants of Christ in the last times, and which seem now to be begun in the world, should make us very contented to leave this world, and glad of any fair opportunity and excuse to take our leave of it, and to be out of the reach and danger of those violent and more than human temptations, with which our faith and constancy may be assailed; nay, to esteem it a particular grace and favour of God to us, to be taken away from the evil to come, and to prevent, if God sees it good, those extremities of sufferings which are coming upon the world.

These seem now to be begun in some part of it: they, in our neighbour nation, have a bitter cup* put into their hands; a cup of astonishment to all those that hear of it. Whether this be that last and extreme persecution spoken of here by St. John, I shall not pretend positively to determine. It is plainly distinguished in the visions from that under the first beast, described

* The revocation of the edict of Nantz.

from verse 1 to 11. And chap. xvii. the description of the beast upon which the teth, on whose forehead is a name writ-
 tystery, Babylon the Great." And this
 ere said to have seven heads and ten
 ich are thus explained by St. John,
). "And here is the mind which hath
 The seven heads are seven mountains,
 ch the woman sitteth. And there are
 gs;" that is, (as is generally agreed by
 rs), a succession of seven governments.
 e 12, 13, 14. "And the ten horns which
 est, are ten kings, which have received
 oms as yet, but receive power as kings
 with the beast. These have one mind,
 give their power and strength unto the
 l shall make war with the Lamb." And
 "And the woman which thou sawest, is
 : city which reigneth over the kings of
 "

: this beast is plainly the Roman em-
 the woman that sitteth upon her is the
 standing upon seven mountains, which
 ver the kings of the earth; which can
 r than Rome, as is agreed by interpret-
 sides. Bellarmine (l. 2. c. 2. de Rom.
 onfesseth that St. John, in the Revela-
 y where calleth Rome Babylon, as Ter-
 ith he, hath noted, and as is plain from
 . where Babylon is said to be seated on

seven mountains, and to have dominion over the kings of the earth; there being no other city than Rome which, in the time of St. John, had dominion over the kings of the earth, and that Rome was built upon seven hills is ~~far from~~ Thus much Bellarmine acknowledgeth, ~~and~~ strained by the force of truth, and for another small reason, namely, because St. Peter ~~writes~~ his first epistle from Babylon; by which, if Rome be not meant, they have no proof from scripture that St. Peter was ever there.

Indeed, they of the church of Rome would have it to be only Rome pagan; but that cannot be, because this beast, after his last head was wounded to death, and his deadly wound was healed, had power given him to continue two and forty months, or as it is elsewhere expressed, 1260 days, that is, in the prophetic style, so many years; and likewise, because it was not to begin till the ten kingdoms, into which the Roman empire upon its dissolution was divided, were set up, which was not till after the western empire was overthrown and destroyed by the Goths and Vandals. And lastly, because this is that Rome, or Babylon, which should finally be destroyed, and cast as a millstone into the bottom of the sea, never to rise again, which is yet to come. And of this beast it is said, that he should make war with the saints, and overcome them, chap. xiii. 7,—that is, that he should raise

ng and great persecution against them, which
 ld try their faith and patience. Ver. 10. "Here
 ie patience and the faith of the saints." The
 it, then, with ten horns, must be Rome
 urning the ten kingdoms into which the
 nan empire was broken; and this can be
 aing else but Rome papal, to which the ten
 gs are said to give their power, and to which
 7 were, in a most servile manner, subject for
 eral ages, as is plain from history.

nd, to confirm this, it is very observable that
 ancient fathers generally agree, that that
 ch hindered the revealing of the wicked one,
 oken of by St. Paul, 2 Thess. ii. 7, 8,) was
 Roman empire, and that being removed, the
 n of sin, or antichrist, was to succeed in its
 m. I shall produce a few testimonies to this
 pose, but very remarkable ones. Tertullian,
 ounding what St. Paul means by him that
 hholdeth or letteth, hath these words: *Quis*
i Romanus status; &c. Who is that but the
 man state, which, being broken into ten kings,
 ll bring on antichrist, and then the wicked
 : shall be revealed? And, in his Apology, he
 es this reason why the christians should pray
 the Roman emperors, and the whole state of
 : empire, because the greatest mischief hang-
 : over the world is hindered by the continuance
 it. St. Chrysostom, speaking of that which
 ders the revelation of the man of sin, "This,"

says he, "can be no other than the Roman pire; for, as long as that stands, he dare show himself; but, upon the vacancy or ce of that, he shall assume to himself both power of God and man." St. Austin, in his *de Civit. Dei*, "No man," says he, "doubt that the successor to the Roman emperor Rome, shall be the man of sin, and we who hath succeeded him."**

But now, after this, another beast is presented coming out of the earth, not succeeding in the place of the first beast, but appearing during his continuance, ver. 12; and he hath remarkable characters by which he is known:†

1. He is said to have but two horns, by which according to the interpretation of the ten horns signifying the ten kingdoms into which the Roman empire after its dissolution should be divided we are, in all reason, to understand two of the kingdoms, of which this beast, whoever he shall be possessed.‡

2. He is said to be like a lamb, but to act like a dragon; that is, to pretend and make show of great lenity and mildness in his pro-

* The pope.

† This description of the beast, as well as that little horn, in Daniel, appear to agree in pointing to Napoleon.

‡ As emperor of the French and king of Italy.

ings, but that really, he shall be very cruel. It shall be pretended that he does all without violence, and without arms, but he shall speak as a dragon; that is, in truth, shall exercise great force and cruelty: either alluding to the cruelty of the dragon, literally so called, or, perhaps, prophetically pointing at a particular sort of armed soldiers called by that name of dragons, or as we, according to the French pronunciation, call them dragoons.*

3. He shall arise during the continuance of the first beast, and engage in his cause; but the first beast shall only stand by, and look on. Ver. 12. "And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the beast whose deadly wound was healed;" plainly declaring that this persecution should not immediately arise from the first beast, which is said to come out of the sea, which in this prophecy denotes the state ecclesiastical, but from the second beast, which comes out of the earth, and denotes the temporal power; but yet, all this ought to be acted in the sight of the first beast, and in his behalf, to compel men to worship him.†

* As the dragon is represented clothed in mail, so Napoleon again caused his soldiery to be provided with armour, after it had been generally discarded from warfare for upwards of a century.

† So did the pope stand by, and look on, whilst

4. That he shall be remarkable for causing fire to come down from heaven to earth, in a wonderful manner, to the great terror and amazement of men. Ver. 13. "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth, in the sight of men."*

5. That he should interdict all those who would not worship the beast all commerce with human society, the exercise of civil trades and professions. Ver. 17. "And he causeth that no man might buy or sell, save he that had the mark of the beast."†

Napoleon exercised authority, both ecclesiastical and temporal, in his name.

* The Indians, even to this day, who are unacquainted with European warfare, look on the discharges of artillery as fire descending from heaven; the throwing of shells is a still nearer representation of it: if such is allowed, surely the dreadful and unprecedented train of artillery which Napoleon always brought with him into the field, the first discharge from which, both mortars and field-pieces, on the centre of his opponent's army, prior to his charge, *en masse*, was such as to make it appear from the shells, that the heavens were in a blaze, and, from the roar of the artillery, that the thunders had broke loose, may make him appear to realise this characteristic: his artillery, in the Russian campaign, amounted to 1260 pieces.

† Here again we find him marked out by his interdicting commerce amongst neutral nations in a way

, and lastly (which seems to be the liar and characteristic note of all that his number should be 666; that of the ancients understand it, that all letters of a certain word or name, being computed, amount to that number; expressly said to be the number of a man. Let him that hath understanding count of the beast, for it is the number of And, in the verse before it, it is said number of his name.*

whom all these characters do agree, ally the last, concerning the number e, I shall not presume to conjecture, positively to determine, whether he being, because it is said to require a wisdom and understanding to find it re is wisdom: let him that hath understood the number of the beast." However, when the thing is fully accomplished clearly discover it. Thus much is at this extreme persecution, whenever, will forerun the final destruction of which will not then be far off. And

, which he did by the Milan and Berlin what he was pleased to term the Continental

e number of the beast, has been so repeated, out, as applying to Napoleon, that it needs in this place.

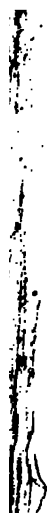
concerning this it is that St. John speaks, xiv. 12, when he says, "Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus ;" and then he immediately adds, as it is in the text, " And I heard a voice from heaven, saying unto me, Write ; Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do accompany them." Thus much may suffice to have been spoken to this text.

RACULOUS PROPHECIES,

PREDICTIONS,

&c.

PART II.



MIRACULOUS PROPHECIES, PREDICTIONS,

&c.

PART THE SECOND.

Note of the Original Editor.

It is usual to say Prophecies and Oracles are best understood when they are accomplished, as many have complained of their ambiguity, and imagined no mortal man could even give the proper sense of an Oracle or prophecy, except the same Divine Spirit were given him as the first authors of our religion possessed: so far may be just—But what I have endeavoured in the present treatise is, to manifest to the world, the unquestionable truths of very many English Prophecies, long delivered to us, and still remaining the sacred monuments of departed time, which so clearly declare the actions of the times wherein we live; and with all that lively traiture, that it would be the highest incredulity to question other persons' abilities in the gift of prophesy-

How truly did Homer of old deliver the prophecy
Æneas, many hundred years before it came to pass

At domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui nascentur ab illis.

A prophecy it was of the greatness of the Roman
pire ; which we all know was fully verified.

How true is also that of Seneca :

————— Venient annis
Secula seris, quibus oceanus
Vincula rerum laxet, &c.

Which was a prophecy of the discovery of the
Indies and America, never known to the ancients,
to us not above 280 years since.

What shall we say of that prophecy of Henry
Sixth, King of England, which he delivered so
tively upon Henry the Seventh, then a boy, and hel
water unto him :

“ This is the lad or boy, (saith he) that shall enjoi
crown for which we strive.”

Or of David Upan or Unanthony, who many
since prophesied of the pulling down of Charing C
his prophecy was printed 1588—the words are thes

“ To tell the truth, many one would wonder,
“ Charing Cross shall be broken asunder :
“ P shall preach, R shall reach, S shall stand stiff.”

R signifies Round-head ; P Presbytery ; S the Sol
&c.

Charing Cross, we know, was pulled down 164

June, July, and August, and part of the stones converted to pave before Whitehall.

Cicero de Divinatione, Lib. I. says, "I know of no country, either so polished and learned, or so rude, barbarous, and uncivilized, but what always allowed that some particular persons are gifted with an insight into futurity, and are endued with a talent of prediction."

Peter Martyr, in his decades, tells us, that there was a prophet among the savages in America, that did foretell the coming in of strangers in ships, which they had not known.

Many other instances I could adduce from a variety of authors, but the present may suffice, while I guide the reader's attention to two books I regret I cannot procure, or would have given some extracts from them, as I know they contain many curious things, viz. *Histoire Prodigueuse*, written by Pere Arnault; and *Lux & Tenebris*, a collection of Visions and Prophecies in Germany, translated into Latin by Jo. Amos Comenius, printed at Amsterdam, 1655.

Extract from F. Moore's Almanack, 1755. A remarkable Prophecy found in the Library of Salizarius of Heidelburgh; now extant.

A KING shall arise out of the nation of the illustrious lily, having a long forehead, high eyebrows, great eyes, and an eagle's nose. He shall gather a great army, and destroy all the tyrants of his kingdom, and slay all that fly in the mountains and caves from his face, for righteousness shall be joined unto him as the bridegroom unto the bride. With them he shall

wage war unto the 40th year, bringing into subjection the Islanders, Spaniards, and Italians. Rome and Florence he shall burn and destroy by fire, so as salt may be sown on that land. The greatest clergyman, who has invaded Peter's seat, he shall put to death, and in the same year obtain a double crown; at last, going over sea with a great army, he shall enter Greece, and be named king of the Greeks. The Turks and barbarians he shall subdue, making an edict, that every one shall die the death who worshippeth not the crucified one, and none shall be found able to resist him, because an holy arm of the Lord shall always be with him, and he shall possess the dominion of the earth. These things being accomplished, he shall be called The Rest of the holy Christians.

N. B. Here is to be observed a positive prediction of the subjection of the Spaniards—the downfall of popery and the papal see, and an utter extirpation of the fables of the Alcoran, and this probably by a king of England.

Also confirmed by Nostradamus in his 100th Stanza.—Century 10th.

Le grand empire sera par l'Angleterre ;
 Le Pompotan des ans plus de trois cens :
 Grandes copies passer par mer, &c. toree ;
 Les Lusitains n'en feront pas contens.

Translated.

The great empire shall be England ;
 The Pompotan for more than 300 years ;
 Great armies shall pass through sea and land ;
 The Portuguese shall not be contented therewith.

The Prophecy of Paul Grebnar, of Snebergh in Misnia, delivered by him, with other things in Manuscript, to Queen Elizabeth, in the year 1582. Obtained from her by Dr. Nevil, Clerk of the Closet, and presented to Trinity College Library, where to this day it remains. This being an attested copy out of that original.—See Catastrophe Mundi, p. 96.

A FATAL necessity having taken or torn away from the house A— the Roman sceptre and diadem, and after an oppression of the same house, as well by the Germans as by foreigners, French, English, Danes, and Swedes, making their incursions on every side ; there shall arise a horrid, bloody, and sharp contest, wherewith all Europe shall shake and tremble, and being several ways divided, torn in pieces, and laid waste, shall be obnoxious to many signal mutations.

A Swedish king, then reigning, shall, by the writings of the wicked emissaries of the See of Rome, be invited and stirred up to that quarrel, and to break in upon Pomerane, Mechlenburg, and some provinces belonging to Denmark; whereunto, if he hearken, he unseasonably and very unfortunately becomes involved as an ally or confederate in a war with one that is very nearly related to him. And, therefore, I advise him to leave Sweden in the same state he found it; so shall he, and his family, and posterity, in peace and quietness enjoy those dominions, over which contented they reign, and preserve in good order the kingdom, and retain his subjects devoted to his interests in due obedience. But if he shall imagine in his mind to pervert his people, and lead them aside out of the way, the Lord shall cut him off by death. And then Charles of Charles, or from a Charles, a great Charles comes to reign; who with great success and prosperity shall govern the northern parts of the world; and shall, with his fleet, happily oppose the power and tyranny of the Spaniard, and engage their navy or armada; and after a conjunction of his forces with the states of Christendom, he shall win a difficult cruel battle.

But God doth take out of this life the popish wife of the king, whence the Pope of Rome shall be much troubled; whose terror shall afterwards increase, when King Charles himself shall set

himself against Antichrist, and prove a professed adversary unto him, and joining his forces with the German troops, and others of his neighbours, shall pull down the Spanish diadem. In those days shall the Swede be very successful against the enemy, both by sea and land.*

*Extracts from Dr. Hartley's Observations on Man ;
Printed 1749.*

How near the dissolution of the present governments, generally or particularly, may be, would be great rashness to affirm. Christ will come in this sense also "as a thief in the night." Our duty is therefore to watch and to pray; to be faithful stewards; to give meat, and all other requisites, in due season, to those under our care; and to endeavour by these, and all other

* I greatly lament I cannot give the reader the late learned Dr. Lort's notes on this ancient prophecy, after he had taken a copy from the original MSS. It was in my possession about three years ago, bound up at the end of a book, entitled, "Monarchy or no Monarchy."—Should this ever reach the eye of the purchaser, he would confer a particular favour by indulging me with a sight of it. The copy I now print from was published in 1682.

lawful means, to preserve the government, under whose protection we live, from dissolution, seeking the peace of it, and submitting to every ordinance of man for the Lord's sake. No prayers, no endeavours of this kind can fail of having some good effect, public or private, for the preservation of ourselves and others. The great dispensations of Providence are conducted by means that are either secret, or, if they appear, that are judged feeble and inefficacious. No man can tell, however private his station may be, but his fervent prayer may avail to the salvation of much people. But it is the duty of magistrates thus to watch over their subjects; to pray for them; and to set about the reformation of all matters, civil and ecclesiastical, to the utmost of their power, p. 368.

There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world. And though each church seems to flatter itself with the hopes of being exempted; yet it is very plain that the prophetic characters may belong to all. They have all left the pure, true, and simple religion, and teach for doctrines the commandments of men. 'Tis very true that the church of Rome is "Babylon the great and the mother of harlots," and of the "abominations of the earth." But all the rest have copied her example more or less. They have all received money like Gehazi; and therefore the leprosy of

an will cleave to them, and to their seed
 ar. And this impurity may be considered,
 ly as justifying the application of the pro-
 s to the christian churches, but as a
 l cause for their fall. The corrupt go-
 s of the several churches will ever oppose
 the gospel, and in so doing will bring ruin
 themselves, p. 371.

the downfall of the Jewish state, under
 was the occasion of the publication of the
 to us Gentiles, so our downfall may con-
 to the restoration of the Jews, and both
 er bring on the final publication and pre-
 e of the true religion. Thus the type and
 ing typified will coincide. The first fruits
 e lump are made holy together, p. 375.

downfall of the civil and ecclesiastical
 must be both attended with such public
 ties as will make men serious, and also
 them from the countries of Christendom
 the remote parts of the world, particularly
 the East and West Indies, &c. whither con-
 stantly they will carry their religion purified
 the present errors and superstitions, p. 377.

degeneracy of the court of Rome, and
 the bishops abroad, are too notorious to be
 need. They almost cease to give offence,
 y scarce pretend to any function or au-
 besides what is temporal. Yet still there
 the mockery of God in their external pomp,

and profanation of sacred titles ; which, sooner or later, will bring down vengeance upon them. And as the court of Rome has been at the head of the great apostacy, and corruption of the christian church, and seems evidently marked out in various places of the Scriptures, the severest judgments are probably reserved for her, p. 450.

But I rather choose to speak to what falls under the observation of all serious attentive persons in this kingdom, (Britain). The superior clergy are in general ambitious, and eager in the pursuit of riches ; flatterers of the great, and subservient to party-interest ; negligent of their own immediate charges, and also of the inferior clergy, and what ought to be their immediate charges.

The inferior clergy imitate their superiors, and in general take little more care of their parishes than barely what is necessary to avoid the censure of the law. And the clergy of all ranks are in general either ignorant, or, if they do apply, it is rather to profane learning, to philosophical or political matters, than to the study of the Scriptures, of the oriental languages of the fathers and ecclesiastical authors, and of the writings of devout men in different ages of the church.

I say this is in general the case ; i. e. far the greater part of the clergy are of this stamp : but there are some quite of a different character—

eminent for piety, sacred learning, and the faithful discharge of their duty; and who, it is to be doubted, mourn in secret for the crying of this and other nations.

The clergy in general are also far more free from open and gross vices than any other denomination of men amongst us:—Physicians, Lawyers, Merchants, Soldiers, &c., however they may be otherwise hereafter; for it is said in some foreign countries the superior clergy, in others the inferior, are as corrupt and debased, or more so, than any other order of

The clergy in this kingdom seem to be what we might expect from the mixture of good and bad influences that affect them. But then, if we make this candid allowance for them, we must also make it for persons in the highest state of life, for their infidelity, lewdness, and selfish interest: and although it becomes an able, charitable, and impartial man to make these allowances, yet he cannot but see that the judgments of God are ready to fall upon us for these things, and that they may fall first, with the greatest weight, upon those, who, holding the highest offices in the spiritual kingdom which Christ committed to them, neglect it, and are become mere merchants of the earth, and shepherds that feed themselves, and not their flocks, under no unjust nor unreasonable supposition.

These are my real and earnest sentiments upon these points. It would be great rashness to find a time for the breaking of the storm that hangs over our heads, as it is blindness and infatuation not to see it, nor to be aware that it may break. And yet this infatuation has always attended falling states. The kingdoms of Judah and Israel, which are the types of all the rest, were thus infatuated. It may be, that the prophecies concerning Edom, Moab, Ammon, Tyre, Egypt &c. will become applicable to particular kingdoms before their fall, and warn the good to flee. And christendom in general seems ready to assume to itself the place and lot of the Jews after they had rejected their Messiah, the Saviour of the world. Let no one deceive himself, or others. The present circumstances of the world are extraordinary and critical, beyond what has ever yet happened. If we refuse to let Christ reign over us, as our Redeemer and Saviour, he must be slain before his face, as enemies, at his second coming, p. 455.

Extract from a Sermon preached in the Chapel of Trinity College, Cambridge, on October 13, 1793. The day appointed for the commemoration of the benefactors to that Society. (p. 13.)

“NATURE recoils with horror at the spectacle now presented by that unfortunate count-
 75

France.) Under the guidance, however, of divine revelation, the contemplative mind may discern the signs of the times, and the hand of providence directing the madness of the people. The oracles of truth, when foretelling the persecutions to be endured by christians, assure us that he that killeth with the sword, must be led by the sword. "They have shed, saith the gospel, the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

"Destruction awaits the persecutor: and it must excite our astonishment to see the vestiges of this righteous dispensation in what is passing before us: Lyons is recorded in early history as a spot where a company of martyrs glorified; Lyons is now devoted, and its name erased from the memory of man: Paris once streamed with the blood of the Huguenots; Paris has been dyed with the slaughter of that courtly clergy which instigated the unutterable deed.

"Let us too be honest in declaring whether, if the massacre of St. Bartholomew, the revocation of the edict of Nantz, or a Spanish act of faith, were dictated by the spirit of antichrist: the deprivation of the two thousand ministers, the persecutions which forced our countrymen to take refuge in the wilds of America; and the two religious conflagrations which have disgraced our

own days, demonstrated the presiding influence of a mind like that which was in Jesus.

“ One particular in which the prophecy appears to enlighten us, is the fate of the Church. The revolted city of the Apocalypse supposed to represent the antichristian community, established in the European territory of the western Roman empire, still existing in a pollarchical and dismembered state. Of this it is written, that the fall of a tenth part would in a short time precede that of the rest, and that overthrow would be accompanied by an earthquake, and the destruction of seven chiliads of the names of men: as France was one of the ten kingdoms founded on the ruins of the Western Empire—as violent commotions now agitating the political world from the Pyrenees to the Atlantic—as seven classes of men have lately been deprived of their privileges and titles, the curiosity of the christian scholar is beyond measure excited, and will be gratified with the discovery of various circumstances which will tend to confirm his faith, but my desire of brevity obliges me to refer to his consideration.

* Revelations, chap. xi. 3—13.

† The clergy—(as the priesthood) were brought before a council held at Trent, on July 15th, 1545, and divided into seven degrees or classes. (Vide Mod. Hist. p. 355, and p. 52, Prophecy of Peter Juri-

he reader is recommended to compare this
 ile with the prediction of St. Cesaire, Bishop
 rles, where the ruin of a celebrated city, the
 tal and the mistress of France, seems to
 t more particularly to Lyons, the principal
 ufacturing city of the staple commodity of
 ce, than to Paris, which is afterwards alluded
 the city of philosophy and of opulence. It
 rise contains a word to the wise ; " Destruc-
 awaits the persecutor ;" so says the learned
 her, and such he proves to have been the

Yet with this recent and violent example
 re their eyes, how little have the rulers of
 arth profited ; how little do they reflect
 ie christian doctrine, that by the measure
 which ye mete out to others, by that mea-
 shall it be meted out to you. By the laws
 h you make, by those laws shall your own
 as be governed and tried.



*Prediction of the learned and pious Arch-
 bishop Usher.*

Printed by Licence 1652.

2 year before this holy primate died (who
 uried in the Abbey at Westminster, April

17th, 1656; the usurper Cromwell allowing hundred pounds towards his funeral; so great was his worth, that it even charmed that tyrant (otherwise far from being a friend to any profession :) an intimate friend of the bishop's asking him, amongst other discourses, what his present apprehensions were concerning a very great persecution which should fall upon the church of God in these nations of England, Scotland, and Ireland, (of which he had heard him speak with great confidence many years before, when we were in the highest and fullest state of outward peace and settlement) whether he did believe those sad times to be past, or that they were yet to come? he answered, "That they were yet to come, and he did as confidently expect it as ever he had done." Adding, that this sad persecution would fall upon all the Protestant churches in Europe. His friend arguing, that he hoped affliction might now be over, and be intended of our late calamitous civil wars; the reverend prelate turning towards him, and fixing his eyes upon him with that serious and severe look which he usually had when he spake God's word, not his own, and when the power of God seemed to be upon him, and to constrain him to speak thus: "Fool not yourself with such hopes for I tell you, all you have yet seen hath been but the beginning of sorrows to what is yet to come."

upon the Protestant churches of Christ, will, ere long, fall under a sharper persecution than ever yet has been upon them ; there- (said he to him) look you be not founde in the outward court, but a worshipper in the temple before the altar ; for Christ will measure those that profess his name, and call themselves his people ; and the outward worshippers shall leave out, to be trodden down by the enemies. The outward court, says he, is the carnal christian, whose religion lies in performing the outside duties of christianity, without having an inward life and power of faith and love uniting them to Christ ; and these God will have to be trodden down, and swept away by the enemies : but the worshippers within the temple, before the altar, are those who do indeed worship God in spirit and in truth ; whose souls are made his temples, and he is honoured and loved in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their own wills to him ; and God will hide in the hollow of his hand, under the shadow of his wings ; and this shall be one great difference between this last, and all the other preceding persecutions ; for in former, the most eminent and spiritual ministers and Christians did generally suffer most and most violently fallen upon ; but in this last persecution, these shall be preserved by God as

a seed to partake of that glory which shall immediately follow, and come upon the church, as soon as ever this storm shall be over ; for as it shall be the sharpest, so it shall be the shortest persecution of them all ; and shall only take away the gross hypocrites and formal professors, but the true spiritual believers shall be preserved till the calamity be overpast."

His friend then asked him, by what means or instruments this great trial should be brought on ? He answered, " by the papists." His friend replied, that it seemed very improbable they should be able to do it, since they were now little countenanced, and but few in these nations ; and that the hearts of the people were more set against them than ever since the reformation.

He answered again, " that it would be by the hands of papists, and in the way of a sudden massacre ; and that the then pope should be the chief instrument of it."

He also added, " That the papists were (in his opinion) the Gentiles spoken of Rev. xi. to whom the outward court should be left, that they might tread it under foot ; they having received the Gentiles worship in their adoring images, and saints departed, and in taking to themselves many mediators : and this, said he, the papists are now designing among themselves, and therefore be sure you be ready."

This gracious man repeated the same things

in substance to his only daughter the Lady Tyril, and that with many tears, and much about the same time.

But if God, in judgment for our sins, should suffer it so to be, yet it is certain, the joy of the wicked shall be but for a moment; for we have a most sure word of prophecy, that in due time Rome shall finally fall, and the kings of the earth shall hate the whore, and make her desolate and naked, and burn her with fire, Rev. xvii. 16.

Rome, tottering long, laden with errors store,
At last shall fall, and head the world no more.

Here appears in this prediction a confusion of dates, by which it is impossible to trace the pope to which it alludes: it must however, if it relates to the popes of that day, be either Innocent the Tenth, one of the best that ever filled St. Peter's chair, or Alexander the 7th; but how either of these are to be instrumental in a massacre still to take place seems difficult to comprehend: it is therefore more probable, that the "then pope" applies to the one that shall fill the papal chair at the time of such massacre. Now as no persecution, has since that period, fallen on all the protestant churches of Europe, but solely on those of France, on the revocation of the edict of Nantz, it is probable that this prediction, coin-

ciding with other similar ones in existence to take place; and that the recent revolutions that have occurred in the most catholic countries have made an opening in those countries for a greater and more general diffusion of knowledge; and will, by such means, the suppression of the inquisition, afford a free scope to religious inquiry and opinions, and the proselytes to the reformed faith, as shall the jealousy of the catholics generally added to the laxity of morals and principles of the divines of the reformed church, shall bring about this dreaded event.

If such surmise is correct, and if the execution is to be different from all others that preceded it; if the truly godly and the pious are to be spared and preserved, to be the instruments in the glory and happiness of the church and the hypocrite, the worshipper in truth, those, who make a vain display of the symbols of religion, not having the principles engrafted in their hearts and exemplified in their lives and actions, are to be the victims of this prediction loudly and repeatedly at the present day: this prediction be given to the world; how should the advice of this learned and pious divine be held up to all classes, both lay and clergy, both high and low: well would it have all persons to see how the public and private acts of individuals and of the state have

with the principles of Christianity. Reader, ponder well on this article; compare it with that selected from Dr. Hartley, with Lord Chesterfield's letter, and the note upon it: then reflect on the passing events of the present day, and, should the hour of visitation come in your time, be found a sincere votary, a profound worshipper before the altar, and not a vain professor, to be trodden under foot in the outward court by the Gentiles.



An ancient Prophecy of Sybilla Tiburtina, found in the year 1520, in the bowels of the mountain Taurus in Switzerland, after a great inundation of waters, which broke down part of that mountain, and left discovered in the ruins the following words, fairly engraven upon a large marble stone, in very old Latin characters.

See Catastrophe Mundi, p. 86.

A STAR shall arise in Europe over the Iberians, towards the great house of the north, whose beams shall unexpectedly enlighten the whole world.

This shall be a most desired time, when mor-

tals, wearied with wars, shall unanimously desire peace. They shall strive, indeed, by occasion of a long-lasting interregnum, with various studies which shall obtain the reigns of empire. But at last the offspring of the ancient blood shall overcome, and proceed victoriously by force of arms, until resisted by contrary fates. For about the same time, this star being set, another coeval light, blazing with more ardent flames of war, shall spread his empire even to the coasts of the Antipodes.

But first, France shall submit her neck to his yoke, and Brittany, suppliant in ships, shall cast herself at his feet: Italy, faintly breathing towards sceptres so high, shall stretch out to him her languishing hand. But this bright beam before his time shall, with the vast desire of men, abscond himself in the clouds of the gods.

Who being extinct, after direful and bloody comets, and flashings of fire seen in the heavens, there shall remain nothing for the future safe or healthy amongst men; the firmament of heaven shall be dissolved, and the planets be opposed in contrary courses; the spheres shall jostle one among another, and the fixed stars move faster than the planets.

This ancient prophecy is recited by Cornelius Gemma, in his *Treatise of Supernatural Appa-*

itions, and taken notice of by several other good authors; as particularly by the incomparably-learned Tycho Brahe, in his discourse on the new star that appeared anno 1572, who thus expresses his judgment of it: "There were (saith he) divers expositions of this prophecy, at the time when it was first found out; some interpreting it of Charles the Fifth, others drew the meaning of it to Philip, king of Spain, and some thought the king of France was meant thereby; but I think that it doth rather point out those Iberi, who inhabit northward toward Muscovia. So that this oracle of Sybella Tiburtina did not denote the Spaniards, but those Iberians, which are near unto the Muscovites; especially when he useth these words, *Supra Iberos ad Magnam Septentrionis Domum*; over the Iberi towards the great house of the North. And truly Muscovia, Scythia, and Tartaria, do make a great part of Europe, so that it may well be called the great house of the North; and therefore, since this unusual star did cast its perpendicular beams and influences on the country of Muscovia, it is not to be doubted but that this star, together with that tract of land, doth agree with the Sybilline oracle.

Thus that noble Dane, a person so famous that our king James, at his being in Denmark, went to his castle of Uraniberg, to visit him, and made verses in his commendation:

What Phaeton dared, or what's by Phœbus done,
 To rule the fiery horses of the sun?
 More Tycho doth: he rules the stars above;
 And is Urania's favourite and love.

This same Tycho, in the treatise before c
 hath some expressions, which we may call
 phetic: as having spoken of a glorious
 happy age, to be in the end portended by
 star; and having started an objection, that
 might say, That the light of the gospel
 purity of religion doth now shine out cle
 having already overcome the darkness of
 error, he shapes an answer thereunto, in
 words, "If it were so, whence then are
 controversies, and varieties of opinions defe
 by learned men, insomuch that the war of
 is more dangerous than that of swords? T
 (saith he) it is rather to be feared, lest we
 this dawning and break of day to be the
 moon-light. Therefore, I suppose that thi
 doth signify, that there shall be a new ch
 both in religion and the estate of human af
 of which we may say,

"We are come now to the highest perfec
 the power of Antichrist and the pope shall d
 and be brought to ruin; and God, who rule
 heaven, shall also rule all things on earth."

: Prophecy of Malachy, a popish Saint, declaring the Number, and some Marks of all the Popes that shall be hereafter, together with the final Destruction both of Popery and the City of Rome.*

THIS Malachy was archbishop of Dublin, in Ireland, and of the Cistercian order of monks; contemporary with St. Bernard, and very intimate with him about the year 1140: he, pre-eminently to the gift of foresight, undertook, by plain hieroglyphical descriptions, to give an account of all and every the popes that should come from his time to the world's end; or at least till the utter subversion of the papacy. All which I find both recited, and as far as then accomplished, explained, and by application found to be very true and significant, in an appendix to a book, intitled, *Flores Historici*, written by Johannes de Bussieres, a French Jesuit, in the year 1655.

To recite all the old ones from the year 1143 would be both tedious and impertinent, being so

He caused the church of Ireland to be restored to the communion of the Roman see, and obtained, in 1124, the priory of Connor, after it had been possessed by one family fifteen generations.

long past ; those that are curious may find in the author just now cited : only to give reader a taste, that he may the better appreciate the humour of this Irish pope's symbol their explications, for near one hundred past, and also all those that are to come ; begin at the year 1592.

<i>The Prophecy.</i>	<i>Popes' Names.</i>	<i>The year</i> <i>Lord, a</i> <i>planatio</i>
<i>Cruz Romulia</i> , the Roman Cross.	Clement VIII. Elected Jan. 28, 1592. Died March 2, 1605.	1592. His triple obliq cross.

<i>Undosus vir</i> , a man gone as soon as a wave.	Leo XI. Elected April 1, 1605. Died April 27, 1605.	1605. He ex but 24 days
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<i>Gens perversa</i> , a perverse people.	Paul V. Elected May 16, 1605. Died Jan. 28, 1621.	1605. In the Bohemi against the of Austria
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our author will have to be the perverse nation ; not rather the Venetians, with whom this Pope has broils.

<i>In tribulatione pacis</i> , in the work of peace.	Gregory XV. Elected Feb. 8, 1621. Died July 8, 1622.	1621. As he was ma dinal, he v by Paul V. to Savoy, and concluded a peace between the D the King of Spain, and soon after was chosen P
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<i>rosa</i> , the rose.	Urban VIII. Elected Aug. 6, 1622. Died July 29, 1644.	1622. A Florentine, which city is so call- ed from flowers, and has a rose in its arms.
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<i>as cru-</i> oy of the	Innocent X. Elected Sept. 15, 1644. Died Jan 7. 1655.	1644. Commended for his strict regard to justice and tem- perance, &c.
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<i>custos</i> , er of the as.	Alexander VII. Elected April 8, 1655. Died May 22, 1667.
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<i>rum</i> , the tion of	Clement IX. Elected June 20, 1667. Died Oct. 9, 1669.	Rospigliosi, he had the star and swan in his arms.
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<i>ne mag-</i> he great	Clement X. Elected April 29, 1670. Died July 20, 1676.	Altieri, born at the time of a great inundation of the river Tiber.
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<i>nsatiabi-</i> nsatiable	Innocent XI. Elected Sept. 21, 1676. Died Aug. 12, 1689.	Odischalchi, the present Pope, called an insatiable beast, because of his great covetousness.
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der 8th. Elect.	Oct. 6th, 1689.	Died Jan. 30, 1691.
nt 12th. —	Jul. 12th, 1690.	— Sept. 7, 1700.
it 11th. —	Nov. 3d, 1700.	—
nt 13th. —	1721.	—
ict 13th. —	1724.	—
it 12th. —	1730.	—
ct 14th. —	1740.	—
it 13th. —	1758.	— Feb. 3, 1769.
it 14th. —	May 19th, 1769.	— Sep. 22, 1774.
6th. —	1775.	— Deposed.

*The Symbols and Hieroglyphics of all the F
in order, that shall be hereafter.*

- | | |
|------------------------------------|-----------------------------------|
| 1. <i>Pœnitentia gloriosa,</i> | A glorious penite |
| 2. <i>Rastrum in porta,</i> | A rake in the gal |
| 3. <i>Flores circumdati,</i> | Flowers encompa |
| 4. <i>Debona religione,</i> | Of a good religio |
| 5. <i>Miles in bello,</i> | A soldier of war. |
| 6. <i>Columna excelsa,</i> | A lofty pillar. |
| 7. <i>Animal rurale,</i> | A rural animal. |
| 8. <i>Rosa Umbriæ,</i> | A rose of Umbria |
| 9. <i>Visus velox,</i> | A quick sight. |
| 10. <i>Peregrinus apostolicus,</i> | An apostolic pilg |
| 11. <i>Aquila rapax,</i> | A ravenous eagle |
| 12. <i>Canis et coluber,</i> | A dog and snake |
| 13. <i>Vir religiosus,</i> | A religious man. |
| 14. <i>De balneis Hetruria,</i> | From the baths of
cany. |
| 15. <i>Cruz de cruce,</i> | Cross of cross. |
| 16. <i>Lumen de cælo,</i> | A light from hea |
| 17. <i>Ignis ardens,</i> | A flaming fire. |
| 18. <i>Religio depopulato,</i> | Religion laid was |
| 19. <i>Fides intrepida,</i> | Faith fearless. |
| 20. <i>Pastor angelicus,</i> | An angelic pasto |
| 21. <i>Pastor et nauta,</i> | Both shepherd & t |
| 22. <i>Flos florum,</i> | The flower of flc |
| 23. <i>De medietate lunæ,</i> | Half the moon. |
| 24. <i>De labore solis,</i> | The labour of the
or an eclips |
| 25. <i>Gloria olivæ,</i> | The glory of t |

er which our Irish prophet concludes :
 1 the last persecution of the holy Roman
 1, one Peter, a Roman, shall possess the
 and feed the sheep in many tribulations ;
 being accomplished, the seven-hill'd city
 e destroyed, and the dreadful judge shall
 e people to judgment. Hitherto the words
 ted out of the before-mentioned book
 'i *Historici*."

re being, according to this man's reckon-
 -enty-six of their Unholinesses behind, if
 ll allow (according to our usual estimate
 nan's life) seven years to each, it will
 t to 182 years, that is, to the year of our
 1865, before the final destruction of the
 and that bloody city shall be completed :
 e prayers of the faithful, and the cries of
 rtyrs from under the altar, may, 'tis like,
 draw down and accelerate the just judg-
 threatened to this Babylon and spiritual

l.

The Predictions of Peter du Molin: extracted from his book, intituled The Accomplishments of the Prophecies.

Translated 1613. P. 411.

As for the time of three days and a half, during which the bodies of the faithful witnesses shall be cast out through all the quarters of the Roman church; it is manifest, that St. John doth hereby shew us how long the persecution of the church, under the Roman hierarchy, must continue. For to know how long this time shall endure, and to how much the three days and a half will amount unto, we are to note, that the three days and a half make half a week, which gives us to understand, that the Holy Ghost here under the name of a week doth comprehend the whole time of the beast's reign, and doth advertise us, that the persecution shall last half the time of this reign. Since, therefore, he shall reign 1260 years (as we have showed before,) it followeth that the Roman hierarchy shall persecute the faithful 630 years. Now I do not find, that the church of Rome did begin to persecute and to use cruelty in general against all that did withstand her doctrine till the time of Berengarius, whom pope Nicholas

Second compelled to recant by force, in the 1059; and ever since the popes have persecuted such as have maintained the same doctrine. If then you add the 630 years to 1059, you shall find that the persecution of the church under the pope shall have an end in the year of our Lord 1689. This term once expired, the truth that was oppressed shall lift up her head afresh, and the faithful witnesses shall be enabled to stand up again, who shall astonish the church of Rome.

A Specimen of the extraordinary Visions and Revelations of sundry persons, given in a book, entitled A Cry from the Desert, printed 1707, have selected the following Pieces, with a Preface to the work written by J. Lacy. For further particulars of the gifts of these people in prophecy, I refer the curious to the Pastoral letters of Peter Jurieu, printed 1688; the History of the Edict of Nantes, Vol. III. 1695; or Lacy's Prophetical Warnings, 1707.

PREFACE.

ALTHOUGH we are assured that all scripture was given by inspiration, and was written for our instruction, yet there are now who deny that privilege to the yet unfulfilled pro-

phesies of it, though even against the obvious tendency of the words themselves; for whereas mention is made by Isaiah of new heavens and a new earth, wherein dwelleth righteousness.

The time when, and the manner how, this glorious dispensation is to take place being darkly pointed out in the holy writ, many excellent persons have for an age past employed their studies to inquire after it; no wise man can think, that in search they were, or are, still misemployed.

Taking it then for a truth, without controversy, that there is to be a state of the church on earth more resplendent than ever yet there has been; and conceiving it agreeable to those methods of divine wisdom and compassion which are left us upon sacred record, that some farther previous discoveries will be made from Heaven of its commencement; to the end that the unbelieving and abominable part of mankind, in rejecting the obvious notices thereof, may be left without excuse, to fall under the direful strokes of almighty vengeance; and that the true followers of the Lamb may prepare to render him all glory, and to partake of the magnificence and triumphant joy of his marriage-feast.

A considerable part of holy writ does evidently point out this glorious dispensation, touching the calling of the Jews, the conversion of all nations, the destruction of Antichrist, an universal Holiness to the Lord; and, in fine, the kingdom of God on earth. 'Tis then no enthusiasm to make these the subject of our daily prayers, nor consequently to make them the subject of our expectation.

Where there seems a necessity of a further revelation, the time being come (till then reserved in the father's hand,) who knows but the testimony of Jesus is to be the spirit of prophecy, sent down again into the world? Granting this to be the testimony, it is certain, God is absolute master and disposer of his own favours; he was not restrained to the time

vi, to choose a prophet under the law, nor to the scribes doctors to make an apostle.

the prophecy of Joel, quoted by St. Peter, in the Acts, is ed by many not to be so fulfilled by the Pentecost, but a more full accomplishment thereof is yet to come.

the author having, in November last, seen of these Cami-Mr. Boissier, Mr. Marion, Mr. Fage, and Mr. Cavalier, ; persons professing to be inspired, he soon gathered from discourses, that the tidings they brought to us were the ly approach of the great things promised throughout the : scriptures, and which are meant by the words in our 's Prayer, "thy kingdom come;" the matter seem'd to of an high nature, not fit to be despised, and also re- ing great caution and scrutiny, he examined all the objec- he could either hear or think of: and the better to found gment thereof, he visited all the natives of the Cevennes were then to be found in town; the effect of which was a satisfaction in himself of the truth of divine inspiration in Cevennes, and as the history of so amazing a providence verified, he gave the same to be made public.

try from the Desart.—An extract of some minutes of Mr. Matthew Boissier; written and gned by his own hand.

oon after the peace of Ryswick, anno 1697, ent for a while to Loriol, the place of my , in Dauphiny. There some friends in- d me to go to a meeting hard by, on the d's-day morning following. When I came e assembly, there was a girl preaching with

an eloquence and fluency to me most admirable. This girl, after the Spirit of God had honoured her with his gifts, learned a little to read. When her sermon was over, there came in many more, who showed a great desire to hear her. She said she was no ways able of herself to gratify them; but presently fell upon her knees, and earnestly besought God, of his good pleasure, to unloose her tongue, that she might again declare his word, for the consolation of his people. She was immediately answered; the Spirit fell upon her, and she made a long prayer. Methought I heard an angel, so charming were the words that came from her mouth. After prayer she set a psalm, and tuned it melodiously; then she gave us a discourse, so excellent, so pathetic, so well digested, with that holy gracefulness and ardent zeal, that we could not but believe it was more than human that spoke in her. A poor simple girl, as she was, could never certainly be capable of speaking at that rate. I went awestruck and pierced to the very heart and soul, and full of the impression of those wonderful things that a faithful servant of God had pronounced, and wrote down a good part of them, as well as I could remember. She quoted many texts of the Old and New Testament, as if she had the Bible by heart (several of which are expressed in the said minutes;) and she applied them so that it affected us strangely. She expressed

sad lamentation for the deplorable condition of the churches of France ; for those that were in the dungeons or in the galleys, in the convents or in banishment ; adding, that our sins were the sole cause thereof : but she uttered, at the same time, the noblest and sweetest consolations possible, promises of mercy, peace, grace, felicity, and joy everlasting. She declared these things in the name of God, all-sufficient, and abounding in goodness, to those who obstinately reject not the paternal solicitations of his kindness. She promised also, on the same part, after a manner very powerful, exact, and pressing, that religion, in its purity, should be re-established in the kingdom.

I saw several times at Geneva, a girl of Languedoc, who had inspirations. She said several things in the ecstasy that concerned myself, and whereof it was absolutely impossible she should be informed in a natural way. She enjoyed a wonderful communion of the Spirit of God.

Compan gave me a long recital of the marvelous things which passed before the eyes of all in the Cevennes, and which may, I think, and ought to be accounted miracles ; and of some things which befel himself, which cannot be looked upon other than the manifest and immediate works of the Almighty.

*Isabel Charras, of Les Roches, declared th
of February, 1706.*

I LEFT France in the year 1696. Fr
beginning of 1689, for seven years co
until my leaving that country, I saw in t
lay abundance of people of every age an
that fell into violent agitations of body in
traordinary manner; during which they
large discourses, very pious, and strong
tatory of repentance. They had also pre
of the ruin of mystical Babylon, with ass
that the church would speedily be delive
of affliction. They were forewarned t
rected in a multitude of things, relating e
their own particular conduct, or to the
assemblies (held almost daily in secret)
safety. They always spoke good Frenc
inspiration, though they never could
times; and during their discourses t
spoke in the manner as if the Divine f
spoke in them, saying, I tell thee, I
thee, my child, &c.

One John Heraut, of our neighbou
four or five of his children, had all o
gift of inspiration. The two younges
of five and a half, and the other seve
when they first had it. I have seen
a time in their ecstacies.

Lucretia Clare, one of extraordinary piety and meekness, my particular acquaintance, received the gift of exhortation at the age of sixteen or seventeen : she made admirable discourses to the assemblies. Having a long time laboured in God's vineyard, she had a command by inspiration to withdraw to Geneva. She was convoyed either in safety by Divine Providence, through sea of dangers, where she died three years later, to the great affliction of all that knew her. At her end was so glorious and happy, that those who lamented her could not, however, but testify a joy for the endless felicity of that select servant of God.



Durand Fage declared, on the 25th of January, 1706—7, at London, and signed the same.

BEING born at Aubais in Languedoc, before I left that country, which was in anno 1705, I saw many infants under agitations, and speaking by inspiration; of whom the youngest, I remember distinctly, was a girl of five years old, in the village of St. Maurice, near Yousy.

In the month of July 1702, was the first religious meeting I was at, which was held in a field near St. Laurence de Gouse, by night, wherein

were many lights. A girl of eleven who could not read, and on all other was a sheepish child, was seized the inspiration, having some little agitation and especially of the breast. It surprised me to see with what freedom she spoke, with a shrill and loud saying first, "Fall down, ye people prostrate yourselves humbly before let our trust be in the name of the Lord continuing, then, a pretty long prayer, towards an exhortation, that lasted about quarters of an hour, speaking good I am certain this little girl could not do no more than she could have spoken of admirable good things that came from her among us who had the gift properly. Her inspiration had not their speech interrupted by sobs, as others, except only in the beginning of their discourses; after that there was a readiness of utterance, it was easily that their mouth was but the organ of superior power. This poor girl was the daughter of Dumas, of the village of Manably: she was put into the prison by her own father on account of her inspirations; whence she escaped herself at St. Laurence de Gouse, where, with most all Protestants, that hid her from her house, and maintained her.

The Visions of Christ. Kotterus, compiled by Johannes Comenius, (printed 1664), concerning the ruin of the Roman empire, and destruction of Babylon.

ON the 11th day of June, in the year of our Lord 1616, there first of all appeared an angel in the shape of a man to Kotterus, as he was going forth, and said unto him, " Friend, stay a little ; I must deliver something to you, which you must declare to the ecclesiastical and civil magistrates." Kotterus being amazed at this summons, and knowing not what to say, the angel proceeded, and told him, that the anger of God was kindled against mankind, and that in fury he hastened to inflict punishment on them, unless they repented ; and above all things he would punish them for their pride and impurity, and for the contempt of God, and of his word. Having spoke these words, the angel vanished from his sight ; but five days afterwards he appeared to him again, and repeated the same things ; adding,

The lion of the tribe of Judah shall roar against the whore of Babylon. Behold she is now falling, but is not yet fallen, but presently shall fall. O thou cold, thou thirsty, and presumptuous city ! it is not the height nor the

strength of thy walls shall defend thee ; but the walls shall fall with thee. O, thou cold and deceitful city, who thinkest thou standest sure ! behold the time is coming when thou shalt totter, as thy horrid lies, and false perverting of the scriptures, and thy great impurities, shall come to light ; for the scripture shall discover thy spiritual fornication.

O you kings, you princes, and potentates who do flatter her, and drink the wine of her impurities, and partake of the cup of her blasphemies, you are all like unto her that lead you on, hypocrites ! brothers by name, but the eclipsers of the truth of God. Behold, the dead and withered tree of the east begins to show forth her leaves, and her blushing knots ; but the tree of the north doth stand unmoved.

Behold, the lion* of the north begins to rouse himself, and two others of the same colour do follow him, who will pluck up that tree from the south, root and branch. O that thou hadst known the day of thy visitation ! but glory be to him, who alone worketh wonders.

The spirit, on the next day returning, repeated the same words ; and added, Those hundred and forty-seven weeks are three weeks of the jubilee, in which a great mystery is con-

* This, in Daut's Prophecy, is declared to be a Swedish.

l, and pertaineth only to those that are ordinarily illuminated ; but be not thou in-ve after it, but look only to those things are commanded thee.

r a little silence, the angel proceeded, O n! fair but painted, and destitute of a undation ; false is thy doctrine, false thy d evil thy wor'ts. Two and forty months uickly now be expired ; and the three ith half a day, shall come to an end ; and rit of life shall return into those, whom O wicked Babylon, hast murdered ; and e months of thy judgments will quickly be lished.

into Paradise, and behold the disobe- of Adam ; consider and behold the wicked of the old world, who refused to submit lves to the government of the spirit of xamine the scriptures, and behold Sodom, h, and Jerusalem ; and you shall find that ater sins are now committed against God. died, the old world was overwhelmed in od, and others were punished for their es : and shall not God now strike Rome ? er what Daniel, Christ, and John, spake e times, that such a tribulation should as was never in the world before. It hath old you, that God will punish with fire, and pestilence ; and it hath been told at in the last days there will be a great

defect of faith, hope, and charity. If Rome had continued in the light, and not despised it, such heavy and horrible judgments would never have fallen upon them.

A remarkable Prophecy of St. Thomas of Becket; written in Latin, 1170; now in the library of the church of Canterbury, and printed at Oxford 1666.

THOMAS of Becket, lord chancellor of England, archbishop of Canterbury, lived in the 12th age, in the reigns of king Stephen and Henry II. He was born in London, and studied in the university of Paris. At his return into England, Theobald, archbishop of Canterbury, made him his archdeacon. Henry II. succeeded king Stephen; preferred him in the very first year of his reign to be lord chancellor of England, in which honour he carried himself very high in his retinue, housekeeping, furniture, &c. In France he served king Henry with a body of men, whercof 700 were of his own family, with whom he did good service; but being raised to the see of Canterbury, he sided with the pope, and begun the great controversy between regnum and sacerdotium, the crown and the mitre.

THE PROPHECY.

he lily shall remain in the better park, and
 enter into the land of the lion, they wanting
 assistance, which the beasts of his own king-
 dom shall tear with their teeth, and shall stand
 in the field among the thorns of his kingdom : at
 that time shall the Son of Man come with a great
 power, passing the waters, carrying beasts in his
 arms, whose kingdom is in the land of wool, and
 shall be loved by the whole world. The eagle shall
 come out of the east with his wings spread upon
 the sun, with a great multitude of his people, to
 the help of the Son of Man. In that year, camps
 shall be torn, great fear shall be in the world,
 and in some parts of the land of the lion shall
 be amongst many kings, and there shall be
 a flood of blood. The lily* shall lose his crown,
 which the Son of Man shall be crowned,
 for some years following shall there be many
 wars amongst Christians. * * * * *
 * * * * * The head of the world
 shall be to the earth. The Son of Man and the
 lion shall prevail, and there shall be peace over
 the whole face of the earth : then shall the Son
 of Man receive a wonderful sign, and shall go
 into the land of promise.

* By the lily is meant France.

*Extracted from John Tillinghast's Works, 1654.
Daniel's description of the four monarchies in
four prophecies, and Christs's kingdom succeeding
them, showed in the following table.*

First Prophe- cy, chap. ii.	Second Pro- phesy, chap. vii.	Third Pro- phesy, chap. viii.	Fourth Pro- phesy, chap. xi.
FIRST MONARCHY.			
Golden Head, ver. 32, 38.	First Beast, ver. 4.		
SECOND MONARCHY.			
Silver Breast and Arms, ver. 32, 39.	Second Beast, ver. 4.	Ram with two Horns, ver. 3, 4, with 20.	The matter delivered by voice, ver. 1, 2.
THIRD MONARCHY.			
UNITED.			
Belly of the Image, ver. 32.	Third Beast as swift and winged, ver. 6.	He-Goat's great Horn, ver. 5, 6, 7, 8, with 21.	Mighty King, ruling with great Domi- nion, ver. 3.
DIVIDED.			
The Images' Thighs, ver. 32.	Third Beast as having four Heads, ver. 6.	He-Goat, four notable Horns, ver. 8, 22.	The matter delivered by voice, ver. 4, 5, to 14.

First Prophecy, chap. ii.	Second Prophecy, chap. vii.	Third Prophecy, chap. viii.	Fourth Prophecy, chap. xi.
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FOURTH MONARCHY.

FIRST STATE.

Iron Legs, ver. 33, 40.	Fourth Beast as Warlike, subduing Nations, ver. 7.	Little Horn, in its first waxing, great, ver. 9.	King of the North described, ver. 14, to 21.
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SECOND STATE.

Feet of Iron and Clay, ver. 33, 41, 42, 43.	Little Horn, ver. 8, 20, 21, 24, 25, 26.	Little Horn, in its second waxing, great, ver. 10, 11, 12, 24, 25.	Vile Person, ver. 21 to 40; and King of the North, ver. 40 to the end.
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CHRIST'S KINGDOM; OR FIFTH MONARCHY.

Begins as a stone in the days of the ten Roman Kings, chap. ii. ver. 34, 44. Becomes a mountain filling the earth, upon Christ's appearance, and total dissolution of the Fourth Monarchy, chap. ii. ver. 35. chap. vii. ver. 13, 14, with 26, 27.

1 Prediction of Dr. Sibly; printed in his Illustrations of the Occult Sciences, 1784, page 1050, of the Revolutions of Kingdoms and States.

THE signifiers (speaking astrologically) which represent the court of France, show a dis-

position to disturb the peace of Great Britain through the insidious and ambitious female who takes the lead in state affairs. The active position of Venus and Mercury joined in this scheme, denotes much rest and instability in the councils of that nation which seem distracted by the arbitrary Gallic queen, here represented by Voltaire, held and assisted by light, volatile, timorous men, pre-noted by Mercury, the creature of the queen, who from motives of avowed views of ambition, will be forward to disturb the balance; to oppose the common hopes and wishes of the people; to plunge the nation into dissension and contention, and eventually to bring on disputes with their neighbours, or wars among themselves.

Hence will probably follow great dissension amongst the heads of the church, and new discoveries in the annals of popish tyranny and religious persecution, which trials of that unhappy country seem inclined to fall off, with the shackles of slavery, misery and want. In fine, here is every prospect, disposition of the significators in this chart that some very important event will happen in the politics of France, such as may determine the fate of the king, and the lives of many victims of many great and illustrious church and state, preparatory to a re-

or change in the affairs of that empire, which will at once astonish and surprise the surrounding nations.

A remarkable description of the End of the World, some thousand years since delivered in Greek acrostic verses, the initial letters making up these words, JESUS CHRIST, SON OF GOD, THE SAVIOUR, delivered by Sibylla Erythrea, and recited by St. Augustine, in the 4th Book, and 23d Chapter, of his Treatise de Civitate Dei, which I shall give in the words of him who translated that excellent book into English, as followeth.

In sign of doomsday the whole earth shall sweat,
Ever to reign a king in heavenly seat
Shall come to judge all flesh : the faithful and
Unfaithful too before this God shall stand.

Corporal shall he sit, and thence extend
His doom in souls, the earth shall quite lie
waste,
Ruin'd, o'ergrown with thorns, and men shall
cast

Idols away, and treasure ; searching fire
Shall burn the ground, and rage with fatal ire
Through seas and skies, and break hell's black-
est gate.

S o shall free light salute the blessed state
 O f saints: the guilty lasting flames shall burn;
 N o act so hid, but thence to light shall turn;
 N or breast so close, but God shall open wide;
 E ach where shall cries be heard, and noise be-
 tide

O f gnashing teeth; the sun shall from the sky
 F ly forth, and stars no more move orderly.

G reat Heav'n shall be dissolved; the moon de-
 prived
 O f all her light: places at height arrived
 D epress'd, and vallies mounted to their seat.

T here shall be nought to mortals high or great;
 H ills shall be levell'd with the plains; the sea
 E ndure no burthen; and the earth, as they,

S hall perish, cleft with lightning, every spring
 A nd river burn; the fatal trump shall bring
 V nto the world from Heav'n a dismal blast,
 I ncluding plagues to come for ill deeds past,
 O ld Chaos through the scatter'd mass appears;
 U nto this bar all kings come prisoners,
 R ivers of flaming brimstone drown their tears.

arning to the World ; or the prophetical Numbers of Daniel and John: calculated by the Rev. r. Clarke, 1769.

WAS led by extraordinary impressions (to at least extraordinary) to compute the numbers of Daniel and John, who are both prophets, equally favoured and beloved of God, and the counterparts to each other. They comprehend the beginning and the end of the great Babel or confusion, which sin has brought into works of in Jehovah.

was led to consider at what time the Theocracy, or proper government of the God of Israel, ended, from the ancient departure out of Egypt, when the judges and rulers of his prior dominion were cast off, by their desire of kings, they might be like the nations about

1.
this event fell out in the year 427, when Saul was appointed king: then was the parallel suggested to my mind, that about this time of the Evangelical Theocracy, the Antichrist of a false interpretation and representation of the gospel, nourished with riches, honours, and pleasures, in the courts of the eastern and western emperors; who did, by these means, as much destroy the spirit of the gospel, as a Theocracy,

or peculiar kingdom not of this world, as kings of Judah and Israel before destroyed spirit of the law, and the prophets.

This was near 1095 years before the C. of God, the king and head of Israel, propagated the Theocracy over all nations, in Beloved Son, the heir of all the Father's will and the blessing of all people.

These two numbers of 427, and 1095 years make 1522, nearly the time of the reformation which was only a partial redemption of church.

Let the time of the full redemption be measured by the number 666, with 1095, which make 1761.

If this be measured backward, under Abrahamic covenant, we shall meet with Jacob the father of the twelve patriarchs, who received his father's blessing, recorded in Gen. xxi 2, 3, 4.

This time comprehends a period of 1761 years, or nearly so, before the true Jacob wrestler for heavenly blessings came; before Christ, in the most principal part of the character of Jacob the type, as a supplanter or he who wrestled with flesh and blood, and the world, Satan, the God of this world, and obtained blessing for all flesh, in the days and sufferings of his own flesh. Measure this time from spiritual Jacob, or Messiah, it is just ended.

when he begets the twelve tribes from the nations, figured out by their heads, the twelve apostles, as being the number of the first-born children.

After this I was conducted to calculate the last number of Daniel, in the close of his prophecy with the 427 years. These two numbers contain 1762 years.

The words of this concluding prophecy are, "Blessed and holy is he that cometh to the thousand three hundred and five and thirty days; but go thy way till the end be, for thou shalt rest, and stand in the lot at the end of the days."

Within a few years of this time of 427, under the gospel, there was a pope, whose name was Sixtus the Third; which period nearly corresponds to the time of the Theocracy departing under Moses.

This circumstance ought to appear an extraordinary mark to those, who believe that the whore of Babylon, and the great city, and the beast, signify the corrupt church of Rome only; since the third sixth in all the languages of the world, answers to 666.

But should this number compose the name of the beast, and fix his time of rising, it must be remembered, that the whore rideth on a scarlet or purple coloured beast; hence it cannot be

interpreted without a proper distinction. The whole appears to be the same character as Babylon the Great, which contains all the peoples, and multitudes, and kindreds and tongues.

As the particular church of Rome, through the base and abject submission of other churches, and more especially of the churches of Africa, had the chief hand in bringing in one confusion, or false lip of interpretation after another; she may be considered, as the most eminent Antichrist, full of false tongues and stammering lips: but in what light can she answer to the name, Mystery, or Babylon the Great, whose character is so plainly marked by comprehending the peoples and tongues, and languages and nations, and in which was found all the blood of prophets, and of saints, and of all that were slain upon the earth. Words cannot describe the world more clearly, which our Saviour so continually uses in the Gospel of St. John; and which very word his disciple scatters through his epistles.

After that, my mind was guided to compare the time when the temple of Solomon was seized by the Babylonians after it was built, and the prophets of that temple had written. The siege of Jerusalem fell out in the year 428, from the foundation of it; and the temple was taken about two years after. This is near the same time as that wherein the Theocracy was d

parted, after the Exode from Egypt; and by adding the 1335 days of Daniel, it would expire in 1763, or 1765.

At the expiration of the 1335 days, added to 428 years, we may look for the first resurrection of the martyrs, and other eminent servants of God, who will rise from the glory of the holy place, the first heavenly sanctuary, or tabernacle, where they are now, and go into the holy of holies.

I proceed to compute the number 666, with the one thousand two hundred and sixty days of John, in Rev. xi. 3, and with the time, times, and a half (or part,) of Daniel. My mind was guided to consider Antiochus the type of Daniel. He is the figure of an insolent power, and a defiler of the new sanctuary, who should rise up under Christ, and do horrible impieties in the temple of God, as he did before, for three years and a half. This is the number of time, so famous among the Jews on his account. This event fell out 168, or 167 years before Christ: hence we must reckon the number 666, for a series of years, from the type Antiochus to the rise of the antitype, which will carry us down to 498, or 497 years after Christ. Here the antitype must be expected, who must sit in the temple of God, showing himself that he is God: he must reign three years and a half of prophetic time, or 1260 years. Wherefore, this will bring

us to the year 1758, or 1759, when the slaying of the witnesses, at the end, or towards the expiration of their testimony, will in all appearance begin.

This will lead us also to a remarkable period of time relating to the Jews of the old temple; for we shall come within a few years, when the Babylonian Thalmud, that spiritual captivity of the mystic rites and vessels of Moses's tabernacle, was proclaimed with universal joy and triumph: and which has bound the Jews fast in chains of intellectual darkness to this day.

As both periods are disputed, let us reckon 1260 years for the two witnesses in sackcloth; and they will end in 1760, or 1765. At this time the Jews may be expected to convert to the Messiah in small portions, but not all at once. Now Babylon, with her strife and discord of 70 tongues, will soon be put to silence by golden bells which hung on the garments of the typical high-priest, and which will in the spirit be found so many tongues or voices, proclaiming the great high-priest, the ever-blessed Son of God, Jesus, Saviour of all men.

I was next led to compare the going forth, or beginning of this number, from the night of Belshazzar's impious feast, with all the great lords and concubines of his vast kingdom, when they in mockery drank out of the sacred vessels of the temple taken away by his father.

a feast was celebrated 538 years before
; according to the most approved chrono-
l tables; and it will run down to 1762,

Christ. The kingdom of this type was
at midnight, and himself slain by Cyrus a
who put an end to the temporal captivity
lah: how greatly will the antitypes be ful-
n Jesus Christ!

he last place, the prophet Daniel informs
at he (the Messiah) shall confirm the co-
t with many for one week; and in the
or dividing of the week, he shall cause
olation to cease, and for the overspreading
minations he shall make it desolate, even
the consummation, and that determined
be poured upon the desolate.

: 70 weeks make 490 days: by centuries,
ble jubilee of the Jewish and Gentile
1 united, they are 49,000 years: by ten
seven hundred for each week, they will fill
00 years, according to the mystic or spi-
sense of the ancient Hebrews, who al-
such a space of time for a week of the

en of these weeks run through the seven
of Pentecost, and through the seven sab-
years to the great year of jubilee. In
portions the 70 weeks come round to
) years, and coincide with the types of

Moses in the weeks of Pentecost, and in the seven sabbatic years to the jubilee.

The 120 years of Noah the type were shortened before the deluge: the Egyptians, Chaldees, and Persians, preserved the memory of the 120 years, and intercalated a month at the end of every 120 years, which they called the great moon. One hundred and twenty jubilees make 6000 years, but they will be shortened before the deluge of fire; and the seventh moon, the great moon of the Jewish sacred year, will be brought on before its full period in this fifth week or age.

The only number remaining in Daniel is the end of the 1290 days, in the last chapter.

This extends thirty days beyond the 1260 of St. John: it is to be explained in the great series of ages of ages succeed, which are mentioned in so many places of the gospel, the antitype of the law of shadows.

These days are to be divided in a double portion for jubilees, and a third for centuries, the end of time with the Jewish and Gentile church engrafted into one body.

Eight hundred and sixty jubilees make 43,680 years: the first week or age of 7000 being added they fill up the fifty days of Pentecost, and the fiftieth year of jubilee. Then will these types and times or ages be fulfilled in the everlasting gospel.

Jesus Christ, according to the eternal purpose, which God purposed in our Lord.

Thus Moses bears witness to the universal redemption, at the end of these ages, by the jubilees of the law ; and Jesus Christ bears his testimony by the centuries of the gospel.

These numbers and calculations shall be now shown into a short view.

The 70 years of Jeremiah, in chap. xxv. 12, and xxix. 20, were understood by Daniel, and appear to be the 70 weeks of years which Gabriel informs him of at the 24th verse.

These 70 weeks contain 490 days: and these days, by allowing a double jubilee or the century, the end of time with the church of the Gentiles, will make 49,000 years. This number will answer to the seven sabbatic years up to the jubilee. Thus are filled the seven ages of the world, before the Messiah shall have finished his glorious triumph over sin and death, and all bring in everlasting righteousness, and seal the vision and prophecy.

The proper Theocracy under the law was brought off by asking a king about the year 457 from the Exode: the Theocracy under the gospel was departing about this time. The distinguished number of Daniel of 1335 days, in chap. ix. 12, measured from this year of the Son of God, runs down to 1762.

Within four years of this period we meet with

the pope Sixtus the third, or Third Sixth; by adding these four years, we shall come no lower than 1766.

The temple of Solomon the type was taken by the Babylonians in the year 430 from its building; but the siege of Jerusalem began in the 428th year of the temple. Under the Messiah, the true Solomon, or Prince of Peace, and builder of the heavenly temple, the spiritual interpretation and genuine sense of the sacred writings ceased about this time.

If we measure these periods by the 1335 days of Daniel, they will expire in 1763, or 1765.

The numbers of St. John of 666, and 1260 days for the prophets in sackcloth, added together, make 1926 years. Measure them from Antiochus the type defiling the temple under the law, 168 or 167 years before Christ, to his antitype under the gospel, or the power of Antichrist, and we shall be brought to 1758, or 1759.

Again, let the time of the Babylonian Thammud, proclaimed after Christ in the year 500, or 505, be computed: let us reckon the 1260 days, or so many years, before the two witnesses of God, Moses and the Messiah, the law and the gospel, rise out of sackcloth, and come forth in glory, and we shall come to the year 1760, or 1765.

If we reckon the number of 2300 days ap-

or the cleansing of the sanctuary from
 us feast of Belshazzar the type, and the
 Babylon 538 years before Christ, it
 ude in 1762.

e carries more flagrant marks than the
 ge of the fall of Babylon, when every
 is looking out for more gold and
 d precious stones, and odours, and
 ointment, like the Jews of old at the
 lation of the Messiah. His second
 will be as in the days of Noah, of
 Jerusalem. He will hide his advent
 spiritual glories of the new covenant
 dom, from the profane and sensual
 om the rich and noble according to
 , when the humble and lowly in
 vhatever part of the earth and station
 all find God and Christ revealed and
 l in their souls, and shall be ready
 holy garment of the bride, to meet
 groom at his open manifestation and

teaches us to understand him, as if he had said (chap. xii. 14,) "For three seasons and half season:" I say numeral illustration. For I take it to be no other than an easy example (12 a 24 and 6 are 42) to direct the sons of the prophets not yet arrived to the skill of dealing with difficult supputations of numbers not then discoverable; as Rev. xiii. 18, "Here is wisdom, him that hath understanding count the number of the beast."

By 1260 days, almost all the interpreters understand so many years; but not a year of 3 days, because they find no nation that hath short a year. The Egyptians had a year of just 365 days; but before St. John was born, the Romans had forced them to allow $365\frac{1}{4}$, as we use now in England.

In an inquiry concerning Rome, it is fit to consider the length of a Roman year. (I may justly say a Roman moed; for no city ever had their years, length and form of a calendar, determined, settled, and commanded, with so much absolute authority as Rome had.) Julius Cæsar by an edict, commanded that number of 365 to be observed, and therefore it is called a Julian year. Three Julians and a half have days 1278

Again (instead of adding 1260,) add 1278 years, and days 118 to the year of our Lord 410, August 24. The sum shows the year

Lord 1688, August, 142, that is, eleven days
 ore the end of December, 1688, old style.
 s is the nearest or soonest that can be ga-
 red by Apocalyptic account (reckoning from
 ric,) to point out the time of Rome's final
 1. But if it happens not, men will make no
 e reckoning of Alaric ; but begin a new ac-
 nt from Attila, in the year of Christ, 453,
 ch brings us down to the year 1731.

it. Augustine writes somewhere to this pur-
 e, viz. " That it were to be wished that some
 ful mathematician would take the pains to
 mine and consider the mathematical parts of
 holy scripture."

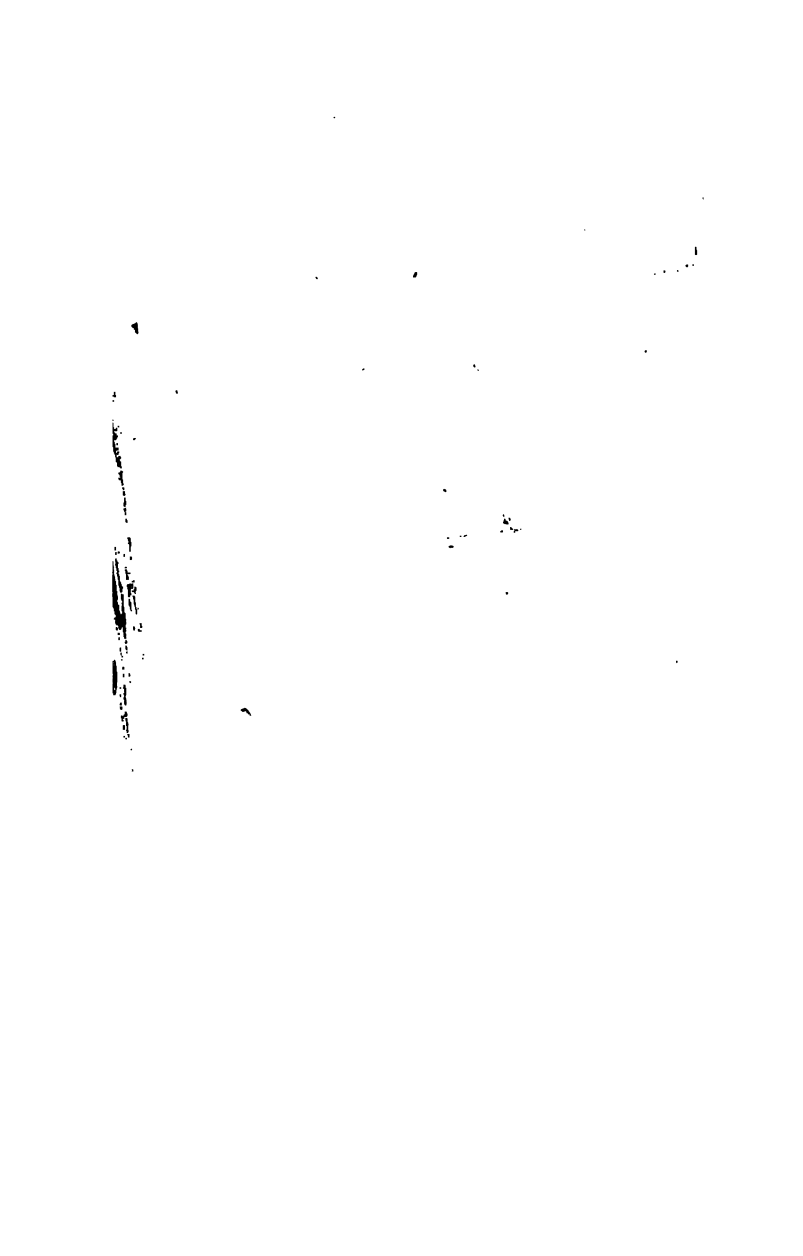


MIRACULOUS PROPHECIES,

PREDICTIONS,

&c.

PART III.



MIRACULOUS PROPHECIES,

PREDICTIONS,

&c.

PART III.

*Introductory Address to the Prediction of Mr.
W. B. by J. Lawrence of Bristol, 1794.*

THE present is a period most momentous and interesting, and any thing to which credit can be given, by persons of piety and discernment, that tends to throw light on transpiring events, must be both pleasing and welcome to every serious observer of providential occurrences. The following Prediction was uttered in the company of several ministers and private gentlemen, by a person of unblemished morality, piety, and benevolence, as well as of good understanding and judgment. As far as there appears to be a consistency with scripture prophecy in this prediction, the Editor attaches belief to it, and as good men who lived in the last century have clearly foretold several things that have

already happened, very similar to what is here predicted, the Editor is the more inclined to send it out into the world as a very strong probability.—Besides, the word of infallibility points clearly at the approaching end of antichristianism and tyranny ; and consequently, in order to effect the destruction of the “ Man of Sin,” and all his dark kingdom and retinue, and to fulfil the word of Sacred inspiration, things like those that are here predicted must transpire, as sure as God has spoken them ; and so far as this prediction agrees with divine prophecy, so far it is really true. And as they declare they ground all their confidence in future events, on the books of the Old and New Testaments, the society alluded to in this prediction are the more entitled to respect and belief.

The Rev. Christopher Love has a very remarkable sentence in his predictions, vide part 1. p. 48. “ Observe, my dear friends, while you read my calculation of the dates in the books of Daniel and the Revelation, which the Spirit of the Lord led me into ; for he will reveal it to some of his own before the time comes. The nearer it approaches, the more will the seals be taken away, and increasing light will be given to God’s people. For the Lord does nothing without revealing it by his Spirit to his servants the Prophets. He destroyed not the old world till he had revealed it to Noah.—He did not overthrow Sodom and Gomorrah without making it known to Abraham, &c. I do not mean that any new prophets shall arise, but that the Lord by his Spirit shall cause knowledge to abound among his people—whereby the old prophets shall be clearly and perfectly understood.”

Of this truth I am fully certain, that the same divine Spirit which dictated all Scripture prophecy, as well as every other part of sacred writ, can give to those men God may be pleased to appoint such insight into scrip-

ture predictions as none beside can conceive of, unless blessed in the same manner. Nor do I believe that any part of the sacred volume is so dark that no one can understand it. No! for that Spirit which taught the Prophets to speak, can teach other men to understand clearly what the Prophets mean. Now, as the rise and reign of the Old Testament Babylon was foretold by the Old Testament prophets, so the rise and reign of the New Testament Babylon is likewise foretold. The persecutions of the Jewish church by the Old Babylon were predicted exactly, both as to commencement and consummation, so are the persecutions of the Protestant Church by the Popish Synagogue, both by New and Old Testament Prophets. And as the captivity of the Jews in Babylon was predicted to continue 70 years (which were exactly fulfilled) so the reign of the popish Synagogue is predicted to be 1260 years; which will undoubtedly be fulfilled also. It is clear, that the time, times and an half, spoken of by Daniel, and the three days and an half, by St. John, Rev. xi. 11.—and the 1260 days in the same chapter, are synonymous, i. e. mean the same thing, and signify 1260 prophetic years. On this particular I shall quote a passage from Fleming's *Apocalyptical Key*.—

“The three grand numbers, 1260 days, 42 months, and time, times and an half, are not only synchronical, but must be interpreted prophetically, so as that, years must be understood by days. That these three numbers are synchronical, will appear plain to any impartial considerer, that will be at pains to compare them as we have them in the Revelation, viz. the 1260 days, chap. xi. 3. and chap. xii. 6. the 42 months, chap. xi. 2. and chap. xiii. 5. and the time, times and an half, chap. xii. 14. For is it not clear, that the Gentiles treading down the holy city 42 months, chap. xi. 2. is the cause of the wit-

nesses prophesying for 1260 days in sack cloth, v. 3? And is not the woman or Church's being in the wilderness for the same term of days, chap. xii. 6. a new representation of the witnesses prophesying in sackcloth? Seeing this must be while the beast is worshipped and served by the whole Roman world, during men's lunacy of 42 months, chap. xiii. 5.—And therefore, seeing the woman is said to be in a wilderness state of desolation and persecution, for a time, and times, and an half time, in order thus to be preserved from the beast and serpent, as we see chap. xii. 14, it is likewise plain, that this number of three years and an half must be the same with the two former numbers. Only it is to be observed by the way, that as these numbers are synchronical or the same, so it is easy to prove they must be understood prophetically for years. Now that 1260 days cannot be taken literally, but prophetically, will appear from hence; that it is impossible to conceive how so many great and wonderful actions, which are prophesied of, could fall out in that short time. Such for example, as the obtaining power over all kindreds, tongues, and nations; the world's wondering at and submitting to the reign of the beast, &c. Besides, the 1260 days are the whole time of the papal authority, which is not to be totally destroyed until the great and remarkable appearance of Christ, upon the pouring out of the seventh vial. Therefore we may certainly conclude, that it must take up some centuries of years to carry on this abomination that maketh desolate."

The above reasoning on the dates in Scripture is so clear and plain, and so consistent with the events of Providence, that no doubt can be entertained of the agreeableness of the interpretation to the mind of the spirit of God, and the meaning of the sacred prophecies with which these dates are connected. Consequently

we can come at the time in which the reign of popery
 may be said to begin; we may easily point out the time
 with a good degree of precision, in which it will end.
 Now, we find several very eminent authors are agreed in
 dating the papal reign A. D. 606.

If to A. D.	606	or	529
We add	1260	Years,	1260
			<hr/>
It points out A. D.	1866		1789

But to come at the time the Holy Ghost points out,
 must reduce 1260 Julian or common years to pro-
 phetic years. The prophetic years consist of twelve
 months containing exactly thirty days each; conse-
 quently the prophetic year is composed of 360 days
 exactly. But the Julian or common year, consists of
 365 days, 5 hours, and 49 minutes; the minutes we
 will not regard, but notice the additional days and
 hours. Now the 5 hours, in the term of 1260 years, will
 amount to 262 days 2 hours, making more than half a
 year, which is not wholly to be neglected. Now, to come
 exactly to the time pointed out by the Holy Ghost,
 the Destruction of Popery, we must

Multiply	1260	Prophetic years
By - - -	5	Days
<hr/>		
To these	6300	Days
Add - -	262	Days
<hr/>		
Divide these by -	360	6562 (18 years 82 days.
<hr/>		
From	1260	Julian Years
Subtract	18 yrs. 82 Days	
<hr/>		
1242 yrs. 278 Days		
<hr/>		

To the year 606, add the 1242 years, and it points out A. D. 1848. But take out the 278 days, and it points out the beginning of 1847.

So that if 606 was the commencement of the papal interest, 1847 or 1848 will be its ending, or very near that period.—But there are others who date the beginning of the popish influence much earlier than 606, and perhaps with very good reason, for the Apostle Paul, in II. Thess. chap. ii. says, that the Mystery of Iniquity was at work when he wrote that Epistle. And the Apostle John, in his first Epistle, 4th chap. and 3d verse, says, that Antichrist was then in the world. And in his third Epistle, he tells us of one Diotrephes, who loved to have the pre-eminence, and who prated maliciously against the Brethren, and cast them out of the church. And I suppose his reason for it was because they would not submit to his supremacy. His proud spirit could not bear to be opposed. On this ground it appears to me quite rational to suppose, that this proud infernal popish spirit had gained mightily before the year A. D. 606. In fact, I have no doubt, but that the Bishop of Rome had formed his plan, and avowed his principles long before that year. And though the wicked Phocas, the Emperor, did not declare him universal Bishop, till A. D. 606, yet he had declared himself such, long before that. By consulting Fox's Acts and Monuments, pages 116 and 117, and a few further on, it is easy to be discerned, that the popish authority had risen in Gregory's time to a great height indeed, and the many gross and scandalous ceremonies that were then in use, together with the enormous power that the Bishops of Rome then had, seems to me to justify the dating the commencement of Popery, so early as A. D. 558, to which if we add 1260 prophetic years, it points A. D. 1800. If this be a just calculation of Popery's commencement, no doubt remains but that A. D. 1800, or very near that,

produce its total and final overthrow. I am very
 ble, that many think differently on this subject, and
 that Popery will remain many years longer. I
 do not offend them, nor be too confident in my own
 on; but I think with Mr. Fleming, that many
 men have made great mistakes for want of attend-
 properly to common and prophetic time. On these
 iples I take the liberty to send forth the Predictions
 ving as very strong probabilities. And considering
 tendency of transpiring events, I am much strength-
 in the conjecture. As there is certain scripture
 ed to believe that the Jews will be converted, and
 metism be destroyed; so it may be strongly pro-
 that these events are near. It has been observed
 rerat pious and judicious divines, that each new
 ry has produced some new and great events in the
 tian church and world: Therefore, to me it seems
 ational to suppose that the following Predictions
 be true. And I am free to tell, and bold to de-
 that I really believe some very surprising
 astonishing events will transpire before this century
 s, and on the commencement of the next; and as I
 ly agree in the probability of the Predictions of
 al eminent men who have dated the same, I shall
 rcribe such parts as tend to illustrate Mr. B.'s Pre-
 n; and close the whole with a few serious and
 sent remarks. I now close this prefatory discourse
 shing my readers a happy degree of the Holy
 s's illumination in this, and in every divine subject.

*The very peculiar and extraordinary
of Mr. W. B; a Gentleman not
London.*

He says ;—that in January 178 many serious impressions on his mind doubtful what would be the result of was engaged in his business on a cert suddenly heard a voice saying to him Avignon, in France.” His mind v impressed with this command, and evade its force, but could not; an agony on the floor, in which situa about half an hour ; then he arose, a to a parlour and endeavoured to co self. But instantly he heard another ing to him,—‘Write out thy accounts, thyself with money.’—He instantly command, and proceeded to busin ately, and felt such an energy in atte that he performed more in two ho usually did in two days.

Having settled his accounts, and t sum as he thought necessary for h just as he was about to depart, his fr called on him to inquire if he had a his mind relative to a journey to France. Mr. B. said he had, and that day : to this Mr. W. replied, he

so that day, because he was unprepared ; but on the next day he set out and came up with Mr. B. in the passage from Dover to Calais, he having set out before him, but was detained by contrary winds till Mr. W. came up with him. They embarked together, and landed at Calais, in two hours, and proceeded to Paris in company.

When arrived at Paris, they went to a person's house whom Mr. B. knew ; here they were kindly received and generously treated ; and a kind interposition of divine providence it appears to have been, for by this time they had only three sous left. After a few days' stay at his citizen's house, he generously and liberally supplied them with money for the remainder of their journey to Avignon, and told them he had bid by the money he then gave them for his own journey to Avignon, but was now convinced that it was they, and not him, that were obliged thither.

Thus furnished, they set out on the next day, and arrived at Avignon in about three weeks. Here they were ignorant of the people, and of their language, and in a great measure of the object of their journey. But providentially they met an Englishman with whom Mr. B. had a slight acquaintance. He accosted them, and told them, they were expected there by seven associates who had met at Avignon thirteen years ago, in consequence of impressions or com-

mands similar to those of Messrs. B. and These seven were of different nations. Russian, one Prussian, one Pole, two French and two Italians from Rome. The English introduced them and was their interpreter. They were received as brethren, and finding they were exhausted, in an uncomfortable dress after travelling so far, and had again only three left, they furnished them amply with clo and generously supplied them with me Here they continued seven months. During this period, they had many extraordinary communications made to them, not only from records of the society (which are a daily journal but also, through the medium of angels, whom they assert they personally converse with. They say likewise, that they met regularly every evening at 7, and in a familiar manner commemorated the death of Christ, by eating bread and drinking wine; and conversed together on the subject of their future destiny. The oldest member always presides at the meetings. They were often sensible of the presence of angels by various sounds, as well as by their visible appearances. Mr. B. was told by these associates that they had been expected for some time, as a proof of that, they referred him to a diary record in their journal, where their names had been entered as persons who should join the society.

While they were here, they had many and great discoveries made to them of the prophecies of scripture ; and of important events depending : but at present, he said, he was not at liberty to mention them fully, as the veil was not yet to be removed ; but before the close of the present century many and great would be the revolutions in Europe and other parts of the globe.

That the Turkish Empire will be destroyed by the instrumentality of a boy, then only eleven years of age, residing at Rome.

That this boy is conscious of his important destiny, and under the immediate and daily instructions of spiritual and angelic agents.

That the superstition of Mahomet is to be annihilated by a general conversion to Christianity, and the destruction of many of its votaries.

That the downfall of the papacy is also at hand, and that Rome itself will be involved in destruction.

That the present pope will not live long. At his death, there will be two competitors for the papal chair, neither of whom through cabals in the conclave will succeed : but a third will arise and will be elected, and this will close the scene of papal tyranny and authority.

That the Jews will be converted to Christianity, and restored to Palestine, and their country become the glory of all lands.

That there will be no counter-revolution in France. But that Government will be improved to a greater degree of purity and perfection.

[Here I beg leave to introduce a passage from Daut's Prophecy, pages 55 and 56, in Prophetic Extracts, vide 1st part, p. 12.

———— ‘ For he shall smite France sorely, and then will heal her again; and France shall at last turn to God, after she hath been laid waste, and will then be very acceptable to the Lord. Yea, Amen!’

The following passage also, by another author, is equally striking. Vide Fleming, part 1, page 7. It was published in 1701.

“ The present French king, (that is, the French King that reigned in 1701;) takes the sun for his emblem, and these words for his motto; *Nec pluribus impar* (Not matched by many.) But he or his Successors, and the Monarchy itself at least, before the year 1794, may be forced to acknowledge, that in respect to neighbouring potentates, he is even ‘*singulis impar*,’ (a match for none.) But as for the expiration of this fourth vial, I fear it will not be until the year 1794. Then I suppose the fourth vial will end, and the fifth commence by a new mortification of the papacy.” See Apoc. Key, page 53.

I now return to the remainder of Mr. B.'s predictions.]

England will have a share of calamity ;
 It will emerge from its trial, and become as
 if not more so, than France.

Italy in general will become a scene of
 blood and horror.

Spain will be restored to Liberty ; in that
 the spirit of those revolutions is already
 and the effects will soon appear.

there are seventy or more associates
 who have impressions in different parts of Eu-
 rope who know they shall be instrumental in
 accomplishing these ends.

they know the names and places of abode
 of those designed for these purposes,
 yet ignorant of any such impressions.

the information they derive from the
 is in figures or characters, that are re-
 presented by words and sentences by one of the
 mediums.

the medium is not unlike the Urim and
 Thummim, by which Moses and Aaron were in-
 formed of the divine will.

the distant associates correspond regu-
 larly with each other by numbers or figures, a
 system of which they are all possessed of.

a Turkish woman was directed by a voice
 to wear the dress of a Russian officer, and to
 go to Ancona alias Ancona in Italy, where she
 would meet with a man in the Russian uniform,
 whose directions she was to follow : she obeyed

and went. One of the seven associates at Avignon had the same directions to proceed to Angona, they arrived at the gates the same day and hour ; he conducted her to Avignon, where she remains.

That they are ordered not to interfere with any sect of religion, or any system of policy, but to wait in their various situations for the period of their more public appearance.

That they ground all their confidence in the approaching events on the books of the old and new Testaments.

That many of the prophecies supposed to have been fulfilled already are now depending on that which respects the boy at Rome. And he says that this boy is as clearly and distinctly revealed in one of Isaiah's predictions as Cyrus was, although his name is not mentioned. (In answer to a query on that head, Mr. B. declared that himself and his associates are no disciples of E. Swedenburg.)

As a further illustration of the preceding predictions, I shall here transcribe another passage from Mr. Christopher Love, published in 1651.

“ Out of thee, O England, shall a bright star arise, whose light and voice shall make the heathen tremble and submit to the glorious Gospel of the Son of God. He shall be as a son of thunder to the wicked ; as a lantern to the

to lead them to the kingdom of Jesus

Vide 1st part, page 48.

lie in that thought, and really believe that
 culation on the Rev. of St. John, and the
 cy which St. Jerom copied, and translated
 the Hebrew language, and which was
 on Seth's pillar, which is said to have
 rom before the deluge, and was built by
 ie son of Adam, and this Prophecy writ-
 t by Enoch, is also true, and is as follows ;
 age 49.

reat earthquakes and commotions by sea
 d shall come in the year of God 1779.

reat Wars in Germany and America, in

ie destruction of Popery and Babylon's
 30.*

d will be known by many in the year

is will produce a great man.—The † stars
 der, and the moon turn as blood in

rica, Asia, and America, will tremble in

great ‡ earthquake over all the world in

is,—by the Revolution in France that year.
 ning the popish clergy, and all false teachers.
 fying either a dreadful war, or a thorough re-
 of the christian church.

“ God will be universally known by all. Then a general reformation and peace for ever, when the people shall learn war no more.

“ Happy is the man that liveth to see this day.”

As an illustration of the destruction of the Popish clergy predicted above, I shall transcribe the prophecy of Hildegardis from Fox's Acts and Monuments of the Christian Martyrs, page 261. Hildegardis was living in the year A. D. 1146. The prophecy was approved and published by Martin Luther.

“ In those days (that is, in the days of the gross corruptions of Popery) shall rise a senseless people, proud, greedy, and subtle, without faith, who will eat the sins of the people, holding a certain order of foolish devotion under the feigned cloak of beggary: preferring themselves above all others, by their feigned devotion, arrogant in understanding, and pretending holiness: walking without shamefacedness or the fear of God: inventing many new mischiefs strong and stout. But this order shall be cursed by all wise men, and faithful christians. They shall cease from all labour, and give themselves over to idleness, choosing rather to live through flattery, and begging; moreover they shall study together how they may perversely resist the teachers of truth, and stay them together with the noblemen. How to seduce and deceive the nobility, for the

necessity of their living, and pleasures of this world : for the devil will graft in them four principal vices, (that is to say) Flattery, Envy, Hypocrisy, and Slander. Flattery, that they may have large gifts given them : Envy, when they see gifts given to others and not to them : Hypocrisy, that by false dissimulation, they may please men : Detraction, that they may extol and commend themselves and backbite others, and the praise of men, and seducing of the simple. Also, they shall instantly preach, but without devotion or example of the Martyrs ; and extract the secular Princes, taking away the sacraments of the church from the true pastors, receiving alms of the poor, diseased and miserable, and also associating themselves with the common people ; having familiarity with women, instructing them how they shall deceive their husbands and friends by their flattery and deceitful words, and rob their husbands to give it unto them : for they will take all these stolen and ill-gotten goods, and say, Give it unto us, and we will pray for you, so that they being desirous to hide other men's faults, do verily forget their own. But alas ! they will receive all things of rovers, pickers, spoilers, thieves and robbers, of sacrilegious persons, usurers, adulterers, heretics, schismatics, apostates, whores and rascals, of noblemen, perjurers, merchants, false judges, soldiers, tyrants, princes, of such as live

contrary to the law, and of many perverse wicked men; following the persuasion of the devil, the sweetness of sin, and delicate transitory life, and fulness, even unto condemnation.

“All these things shall manifestly appear unto all people, and they, day by day shall wax more and more wicked, hard-hearted and deceitful, but their hypocrisy shall be out, and then shall their gifts cease.* And they shall go about their houses like hungry dogs looking down upon the earth, and dead in their necks like doves, that they might be satisfied with bread. Then shall the people be out on them, woe be unto you, ye miserable children of sorrow! the world hath seduced you, and the devil hath bridled your mouths; your flesh is frail, and your hearts without strength; your minds have been unsteadfast, and you are delighted in much vanity and folly; your bellies desire delicate meats, your feet are to run unto mischief: remember, when you are apparently blessed, yet envious; poor to appearance, but rich; humble in semblance, but proud; simple in the sight of men, but mightily flattered; unfaithful betrayers, perverse detractors, hypocrites, subverters of the truth, overmuch upright, unsteadfast teachers, delicate martyrs

* Ask the French emigrant clergy if this is not true!

for gain: meek but slanderers, reli-
 covetous, humble but proud, pitiful
 hearted; liars, pleasant flatterers, per-
 oppressors of the poor, bringing in new
 your own invention: thought merciful
 wicked, lovers of the world, sellers of
 spoilers of benefices, unprofitable ora-
 tious * conspirators, drunkards, lusty
 ars, maintainers of mischief, robbers of
 d, insatiable preachers, men pleasers,
 of women, and sowers of discord; of
 uses the prophet spake very well in his
 people without counsel or understand-
 would to God they did know, and un-
 , and foresee the end. You have
 up on high, and when you could ascend
 er, then did you fall as Simon Magus,
 od overthrew, and struck with a great
 So likewise through your false doctrine,
 ess, lies, detraction and wickedness,
 come to ruin. And the people shall say
 n, go ye teachers of wickedness, sub-
 f truth, brethren of the deceiver, fathers
 ies, false apostles, who have feigned
 es to have followed the life of the apos-
 yet have not fulfilled it in any part; ye
 iniquity, we will not follow the knowledge

again let us look at the priests of France, and
 sh countries, and see who are conspirators.

of your ways, for pride and presumption he deceived you, and insatiable concupiscence he subverted your erroneous hearts. And when you would ascend higher than was meet or comely for you, by the just judgment of God, you are fallen back into perpetual opprobrium and shame."

Surely nothing can be more descriptive than the above, of the character and disgrace of the Romish rabble, lately witnessed in France. God hath his times of retribution, and now they are come. The Romish Synagogue and her agents have filled the streets of divers towns and cities in France with protestant blood and now blood has been given them to drink in large draughts! And striking it really is, those very places where persecution raged most, have now suffered the severest effects of the present commotions.

But that the justice and equity of the divine procedure may more strikingly appear, we will take a retrospective view of papal proceedings against the Protestants, in the years 1570, 1572, and 1573.

First, in 1570, in the city of Orange many thousands of Protestants were slain in the most barbarous and inhuman manner that can be conceived. The bloody emissaries of popery broke into their houses without the least warning, and murdered men, women, and children. Some they

ripped naked and threw out of high rooms into the streets: some they smothered in their own houses with smoke: others they killed with the sword and other weapons, and then threw their bodies to the dogs! One would think it must puzzle the prince of darkness to find out such master-pieces of monstrous cruelty. In the same year, by order of Charles IX. dreadful murders were perpetrated in Roan and Dieppe; while the protestants were engaged in divine worship, they flew upon them like lions and devils, destroying all they possibly could. Now, at the above places view the revenging hand of God, and repent of their crimes, and abandon that accursed religion. But the above is nothing when compared with the Parisian massacre, August 24th, 1572.

An infernal stratagem was contrived by the king and his party, to collect all the chief protestants in France at a pretended celebrated marriage in Paris, between the Prince of Navarre and the king's sister. This was a masterpiece of infernal craft, which too well succeeded. Thus, it was pretended that all animosities ceased, and that nothing but friendship and understanding should from henceforth pre-twixt the king and his protestant subjects. Behold, Lucifer had metamorphosed himself to be effectually to destroy. The protestants, by the pretensions that were held out to

them, great numbers of them resorted to from all parts. The marriage was appointed, celebrated, and every thing seemed to induce the protestants to quietness, peace, and submission. But behold, a watch-word is adopted, and murderers appointed, who, at the time fixed (the dead of night) rushed out like fiends in the first place murdered Admiral Coligny, the leading men of the protestants: having effected this butchery, they flew on all sides, each sex, and murdered men, women, and children, to the number of ten thousand, wards: and so great and terrible was the infernal slaughter, that the streets were filled with dead bodies, and ran in streams of blood. To be rid of them, they carried the dead bodies on cart-loads, and threw them into the river, so much that the river was stained with protestant blood! This was not confined to the walls of Paris, but other places shared the same fate. Lyons particularly; Orleans, Moulins, and other places; insomuch, that the number of good men, not less than thirty thousand, were massacred in about four days! Canst thou how long thy patience has endured! sure art thou a God of long suffering! But now the stained scarlet whore begins to feel thy wrath. May she totter, may she tremble, may she rise no more!

But we must not forget what effect th

of this most horrible affair had upon his *unholiness* at Rome.

As soon as it had reached his ears, he caused *Te Deum* to be sung, proclaimed a jubilee, in honour of this most worthy achievement : his cardinals and himself walked in procession, amidst cannons roaring, bells ringing, and popish saints singing, for the victory they had gained over the heretics !

Ye popish friends of French despotism, say,— Was not this downright popish Christianity ? How would you be loaded with infallible blessings if you could but once more raise the drooping, dying cause of his unspotted holiness.

But we apprehend your efforts are too feeble, your schemes too futile, and your friends too few, and that they are likely to be much fewer. And our reasons for it are the following :

We find, that God himself has said, I will visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, &c. Here we wish to remind you that at, and soon after the above period, upwards of one hundred thousand protestants were slain by your forefathers ; and in the persecutions of the Waldenses and Albigenses, there were murdered no less than one million. The Duke of Alva alone is reported to have murdered thirty-six thousand ! In the latter persecutions of the French protestants, no arithmetic can

count the number of the slain of the Lord's people. Therefore, unless you have repented of your own personal crimes, and renounced the bloody religion of your forefathers, we imagine that ye yourselves have these very crimes to answer for : and should this be found to be the case, you will never succeed in your projects of restoring this ancient tyranny.

But we have to add further, that our God hath told us by the prophet Joel, chap. iii. verses 15, 16 : " The sun and the moon shall be darkened, and the stars shall withdraw their shining," &c. And by the prophet Haggai, chap. ii. verses 6, 7 : " That he will shake the heavens and the earth, and the sea, and the dry land. That he will shake all nations, and the desire of all nations shall come. And that he will fill his house with glory."

Permit us here to give you a comment on the above texts.

By " sun and moon," we understand those powers and states that have shone upon and cherished the papal synagogue. By " stars," we understand the Romish clergy ; and by their being " darkened," &c. imports their total and final ruin and removal. By " shaking the heavens," we understand those shaking storms of wrath which shall undoubtedly come upon the apostate Romish church, and all the false teachers, and truth corrupters in Christendom. By " shaking

the earth," &c. we understand wars and civil commotions, which will wholly destroy all corrupt and oppressive governments. By "the decree of all nations," we understand Jesus Christ, not only in his first coming in the flesh, but also in his more glorious and triumphant coming in his spiritual and evangelic kingdom. And permit us to say, we firmly believe that this coming of his is even at the door. We will not say that the ungodly will not be first punished and plagued, for we think they certainly will; but those days of terror will be short, and that too for the "elect's sake." For such seasons as these, and many more beside, we think, that the papal friends of despotism will fail in their enterprises. For be it remembered, that "Jehovah reigns, and doth as he pleases in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand. His purpose shall stand, and he will do all his pleasure."

But we will just ask the question, what will be the condition and circumstances of men when all this comes to pass? We answer to this, that God himself has described it, by comparing it to new heavens and a new earth. See Isaiah, chap. lxxv. verses 17, 18, 19. "For behold, I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. But

be you glad and rejoice for ever in that w
create : for behold, I create Jerusalem
joying, and her people a joy. And I w
joy in Jerusalem, and joy in my peopl
the voice of weeping shall be no more he
her, nor the voice of crying."

Here let us comment again:—" I
new heavens," &c. i. e. the christian ch
shall be so renovated, purified, and mult
that all who bear rule will be just and goo
the consequence will be, that there will
oppressors nor oppression ; and the condi
man will be so astonishingly altered for th
ter, that the church and the world may w
that time) be compared to a new creat
heaven and earth.

" Oh long expected day, begin !

Dawn on the realms of woe and sin !"

WΔ1

And here let us observe, this is already
in Christendom, and no doubt but the har
began it will complete it : and the regene
that is begun in Christendom is going on
all the heathen world. Here let us qu
passage from " Prophetic Extracts," pa
and 74.

" Also I saw in a vision the sun aris
bridegroom, adorned with glory and majest

in full lustre and brightness, in the east and in the north, and all the isles of the heathens were in a moment enlightened at once*, as by a flash of lightning : for the sun is near unto them when he rises in the east. And I beheld, that in all places where it was yet dark, that the light dawned ; yea, the uttermost places of all among the nations were enlightened : and they came forth out of all corners of the earth, and out of all hidden places, and they lifted up their eyes to the wonderful light of the sun, and they were, as it were, covered with the lustre† of the light. And all nations were at once gathered to the sun, which is the Sun of righteousness, Christ in the children of God. And I saw that the eyes of all the blind were opened, yea, of all the nations that would but look upon this wonderful light ; and all the islands of the nations were very joyful, because of this glorious sun, and praised God that he had vouchsafed them to see that wonderful light : and they sang new songs, and rejoiced with great triumph. And they saw the dead sea ‡ tremble in all parts, and there was heard up and down a great noise of waters running together ; and the great sea was full of brightness, clear as crystal. And I asked the

* Refer to pages 17 and 18, and observe Love's Prophecy.

† Rev. xii. 1. " I saw a woman clothed with the sun."

‡ The papal synagogue.

gathered together to myself, to be my
therefore they are so glad, and do so tri
and do so praise and bless me their God
ther; for they shall, from this time fort
ever, daily praise me, and glorify m
Amen, yea, Amen."

This author goes on promising and t
ing almost all nations, but especially
ropean nations, in this peculiar style. A
when we consider the complexion of th
times, we see too much reason to supp
is something in his sayings that is n
human.

In pages 75, 76, and 77, he says, "
Lord said again to me, Cry out, Oh !
woe unto Christendom ! for from henc
I will utterly root out the greatest part

will give command to the Emperor of the Turks, my servant Ishmael, to deal with the ungodly very unmercifully, who do so much despise me, till they be totally rooted out of the earth; for I will reject the serpentine and adulterous anti-christians from before my face, so that the house of the wicked shall rule and reign no more over the little house of the righteous.

“ And the Lord said, Declare it to the kingdom of the Eagle, and say, the light shall be taken from thee, and thou shalt be left to sit in darkness; for my sun shall no longer shine upon thee, which thou hast so often darkened with thy great wickedness. Page 78. I will uncover the whole Roman empire, and strip her before all nations, and take away the veil. Then shall they see her shame, and she shall blush before me, and then I will pursue them sorely with the sword, famine, ravenous beasts, and the plague. Page 79. Thus saith the Lord God to me, I will from henceforth command all my winds to assemble from the four quarters of the earth, and storm one against another; so that the north and east winds shall come with great tempestuousness, and wage war against the south and west winds; and the south and west winds shall war against the northern and easterly winds, and in the end I will give victory unto the east and north winds. And they shall march through Poland, Saxony, Germany, and

up and down, to and fro, in the breadth and length; through Hessen, and along the rivers Maine and Rhine, up and down in Holland, through the whole upper Palatinate, Bavaria, Suabia, Franconia, and their principalities and earldoms, the whole lower Palatinate, even into Alsatia; yea, from Burgundy, Brabant, Flanders, Spain, and France, to———. And I will make the land a place of confusion.”

We are by no means fond of giving any credence to every pretender to extraordinary impulses, nor could we have paid any regard to the above very singular predictions, did not transpiring events even constrain us to notice them. When we consider that the author published them so early as 1710, we cannot but admire the wonderful agreement of them with what is now acting, and yet seems to be coming forward. We are sure of this, that God can make his will known to whom, and in what manner and in what measure he pleases. Besides, others have spoken to the same effect, though not so fully and specifically. The foregoing predictions, both by L. and B. intimate like things : and the Scriptures we have quoted and commented on seem to signify the things which this author foretells. Happy would it be, if the fomenters of war and bloodshed would be warned, and forbear ; and seek for the things that make for peace. But they, alas ! alas ! have one design, and the Almighty quite a

rent one ! Theirs is a design of ambition
 revenge ; but the design of the Lord is of
 mercy to his chosen, and of judgment to his and
 his foes. But let them take the prophet's ad-
 vice, Zech. chap. ii. 13. " Be silent, oh all
 flesh, before the Lord ; for he is raised up out
 of his holy habitation."

It may not be amiss if we insert here a pass-
 age from " Dr. Owen's Sermon," which he
 preached before the parliament of England,
 April 19th, 1649. See page 25 of the doctor's
 Sermon.

" The Lord Jesus Christ, by his mighty power
 in these latter days, as antichristian tyranny
 draws to its period, will so far shake and trans-
 late the political heights, governments, and
 strength of the nations, as shall serve for the
 full bringing in of his own peaceable kingdom:
 the nations so shaken becoming thereby a quiet
 habitation for the people of the Most High."

Page 47, he says,

" When Christ was to come in the flesh, John
 the Baptist comes a little before : a new light, a
 new preacher. And what does he discover and
 reveal ? Why, he calls them off from resting on
 legal ceremonies, to the doctrine of faith, re-
 pentance, and Gospel ordinances ; tells them the
 kingdom of God is at hand ; instructs them in
 the knowledge of him who was coming. To
 what end was all this ? only that the minds of

men, being enlightened by his preaching, who was a burning and shining lamp, they might see what the Lord was doing.

“ Every age has its peculiar work and light. Now, what is the light which God manifestly gives in our days? No new doctrines, as some pretend; but plainly the peculiar light (of some) of this generation, is that discovery, which the Lord hath made to those of his people, of the mystery of civil and ecclesiastical tyranny; the opening, unravelling, and revealing the antichristian interest, interwoven and coupled together in civil and spiritual things, into a state opposite to the kingdom of the Lord Jesus. This is one of the greatest discoveries of our days. What judicious Christian is there among us that cannot discern, that for many generations the western nations have been juggled into spiritual and civil slavery by the legerdemain of the whore, and the potentates of the earth, made drunk with the cup of her abominations? how the whole earth has been rolled into confusion, and saints hurried out of the world, to give way to their combined interest? Hath not God unveiled that harlot (at least to the discerning of his own people,) and made her naked, and exposed her abominable filthiness?—Is it not evident to those who have but half an eye, that the whole present constitution of the government of the nations is so cemented with antichristian

mortar from the very top to the bottom, that without a thorough shaking they cannot be cleansed? This then plainly discovers, that the work which the Lord is now doing relates to the untwining of their close combination against himself, and the kingdom of his dear Son. And as sure as he has begun, he will go on, and finish this great and glorious work."

Surely, if the doctor was now living, he could not describe the present times and the signs of them in more glowing colours, nor with more minute exactness !

CONCLUSION.

Notwithstanding the foregoing predictions and prophecies bear the most unquestionable marks of divine authenticity, it is past doubt some of an infidel and atheistical description may disbelieve and scoff at the same. To such we observe, that the time is at no great distance when they will be constrained to believe, and to bewail their former unbelief, from a sight and a sense of the things predicted of!—To those who have learned to believe, by receiving the 'wisdom that cometh from above,' we suggest an imitation of the example of those 'noble Bereans' who daily searched the Scriptures, as the most effectual mode to obtain undeniable evidence of

the truth and reality of what they heard. From such a conduct the clearest convictions of the truth will arise, and the mind be enlightened to discover the signs of the times in the most effectual manner. That all may be thus convinced and thus enlightened, is our most ardent prayer.



*John Houblon and the Rev. John Wesley : 1789.
A terrible Vision.*

THIS person, a smith by trade, was a hearer of the late Mr. John Wesley, and a communicant at his chapel in the City-road. Being a very industrious man, and of a very fair character and severe morals, Mr. Wesley frequently called upon him. In the last year of Mr. Wesley's life calling one forenoon on Houblon, he appeared dispirited and sad ; and being asked the cause he acknowledged it arose from a terrible dream which had been repeated to him three seven nights. He dreamed he saw the angel of Lord descend from heaven, bearing in his right hand a flaming sword, and in his left a balance ; his head touched the heavens, and his countenance beamed such terror, as made the hearts of all the inhabitants tremble. A voice then descended from heaven, saying, " Time is." He

saw London filled with foreign soldiers, and the streets strewed with carcasses and human blood, and fancied he was fighting for the right of the Prince of Wales. Mr. Wesley, upon hearing this, prayed with him, and comforted him, enjoining him to search the Scriptures diligently, where he would find that God Almighty had often vouchsafed to warn his righteous servants in visions by night, and that if he continued to lead a holy life, he might expect such warnings; adding, that he had long foreseen troublesome times in this country, but hoped, so far advanced in years as he was, that the Almighty, in his mercy and goodness, would not suffer him to tarry till the judgment came.



Mr. Andrew Steward, Minister of Dunagor in Scotland: 1634.—Wars in Britain.—Deaths of remarkable Persons.

THE night when he died, several godly and grave Christians were with him, when he said, "The bloody wars of Germany shall never be balanced with the wars to come of these three kingdoms." After holding his peace a little, he said, "I tell you what must be: the broken covenant of Scotland must be renewed, the forma-

lity of Ireland must be purged, the prodigality of England removed, and the sons of Saul hung up before the sun ;" by which last words, none knew what he meant.

Dr. Porteus, Bishop of London: 1794.—Signs of the Present and Future Times.

Vide a Charge to the Diocese of London.

THE present times, and the present scene of things, in almost every part of the civilized world, are the most interesting and the most awful that were ever before presented to the inhabitants of the earth ; and such as must necessarily excite the most serious reflections in every thinking mind. Perhaps all those singular events to which we have been witnesses, unparalleled as they undoubtedly are in the page of history, may be only the beginning of things ; may be only the first leading steps to a train of events still more extraordinary ; to the accomplishment, possibly, of some new and unexpected, and at present unfathomable designs, hitherto reserved and hid in the counsels of the Almighty. Some, we know, there are, who think that certain prophecies, both in the New Testament and

the Old, are now fulfilling; that the signs of the times are portentous and alarming; and that the sudden extinction of a great monarchy, (France) and of all the splendid ranks and orders of men that supported it, is only the completion in part, of that prediction in the Gospel, that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, before the second appearance of the Messiah to judge the earth; all which expressions are well known to be only figurative emblems of the great powers and rulers of the world, whose destruction, it is said, is to precede that great event. As to myself, I pretend not to decide on these arduous points. I pretend not either to prophesy or to interpret prophecy; nor shall I take upon myself to pronounce whether we are now approaching (as some think) to that millennium, or day of judgment, or to any other great and tremendous and universal change predicted in the sacred writings. But this I am sure of; that the present unexampled state of the christian world, is a loud and powerful call upon all men, but upon us above all men—to take peculiar heed to our ways, and to prepare ourselves for every thing that may befall us, be it ever so novel, ever so calamitous.

In one of this bishop's sermons, preached at St. George's church, Hanover-square, but pro-

bably not published, he is said to have remarked, That that man must be a very superficial observer indeed, who could not perceive in the present wars something of a very uncommon nature ; adding, from his own calculations, founded on the prophetic writings, he thought the happy period called the millenium was not then more than sixty years distant at the most.

*Sir Isaac Newton : 1718.—Universal extent of
the Grand Apostasy.*

ALL nations have corrupted the christian religion since its setting up. The giving ear to the prophets is a fundamental character of the true church. The authority of emperors, kings, and princes, is human ; the authority of councils, synods, bishops, and presbyters, is human ; the authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets. And if an angel from heaven preach any other Gospel than what they have delivered, let him be accursed. (Gal. i. 8, 9.) Their writings contained the covenant between God and his people, with instructions for keeping the covenant, instances of

s judgments upon them that break it, and
 ctions of things to come. While the people
 od keep the covenant, they continue to be
 eople ; when they break it, they cease to be
 eople or church, and become the synagogue
 tan, who say they are Jews, and are not.
 . ii. 9.) And no power on earth is autho-
 to alter this covenant.



POLITICAL PREDICTIONS

OF THE MOST EMINENT

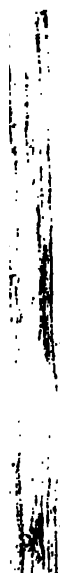
LITERARY CHARACTERS ;

MORE PARTICULARLY AS REGARDS

**THE PROBABLE FATE OF THE BRITISH
EMPIRE.**

**from Hume, Smollett, Johnson, Dr. Price, Lord Shaftes-
bury, a British Bard in 1066, &c. &c.**

PART IV.



POLITICAL PREDICTIONS,

&c.

PART THE FOURTH.

*Extract from Essay on Public Credit, by David
Hume, Esq. 1787.*

WE have always found, where a government mortgaged all its revenues, that it necessarily falls into a state of languor, inactivity, and impotence. As it would have required but a moderate share of prudence, when we first began the practice of mortgaging, to have foretold, from the nature of men and ministers, that things would necessarily be carried to the length we see; so now it may not be difficult to guess at the consequences. It must, indeed, be one of these two events; either the nation must destroy public credit, or public credit will destroy the nation. It is impossible that they both can subsist after the manner they have been hitherto managed, in this as well as in some other coun-

tries : it is not altogether improbable, when the nation becomes heartily sick of debts, some daring projector may arise visionary schemes for their discharge ; as public credit will begin by that time to little frail, the least touch will destroy ; happened in France during the regency ; in this manner it will die of the doctor : is more probable, that the breach of na faith will be the necessary effect of wars, de misfortunes, and public calamities, or ever haps of victories and conquests. I must co that when I see princes and states fighting quarrelling amidst their debts, funds, and mortgages, it always brings to my mind a of cudgel-playing, fought in a china-shop. can it be expected that sovereigns will s species of property, which is pernicious to selves and to the public, when they have so compassion on lives and properties that are ful to both ! Let the time come (and sun will come) when the new funds created for exigencies of the year are not subscribed to raise not the money projected ; suppose that the cash of the nation is exhausted, o our faith, which has hitherto been so a begins to fail us : suppose that in this di the nation is threatened with an invasion ; bellion is suspected, or broken out at hon squadron cannot be equipped for want of

victuals, or repairs; or even a foreign subsidy cannot be advanced—what must a prince or minister do in such an emergency? The right of self-preservation is unalienable in every individual, much more in every community; and the folly of our statesmen must then be greater than the folly of those who first contracted debt, or, what is more, than that of those who trusted, or continue to trust this security, if these statesmen have the means of safety in their hands, and do not employ them. The funds created and mortgaged will, by that time, bring in a large yearly revenue, sufficient for the defence and security of the nation. Money is perhaps lying in the exchequer, ready for the discharge of the quarterly interest. Necessity calls, fear urges, reason exhorts, compassion alone exclaims. The money will immediately be seized for the current services, under the most solemn protestations, perhaps, of being immediately replaced. But no more is requisite—the whole fabric, already tottering, falls to the ground, and buries thousands in its ruins. And this, I think, may be called the natural death of public credit; for to this period it tends as naturally as an animal body to its dissolution and destruction.

The balance of power in Europe our grandfathers, our fathers, and we, have all deemed too unequal to be preserved without our attention and assistance; but our children, weary of the

gle, and fettered with encumbrances, may
 down secure, and see their neighbours op-
 ssed and conquered; till at last they them-
 ves, and their creditors, lie both at the mercy
 the conqueror. And this may properly enough
 e denominated the violent death of our public
 credit.

These seem to be the events which are not
 very remote, and which reason foresees as
 clearly almost as she can do any thing that lies
 in the womb of time; and though the ancients
 maintained that, in order to reach the gift of
 prophecy, a certain divine fury, or madness,
 was requisite, one may safely affirm that, in
 order to deliver such prophecies as these, more
 is necessary than merely to be in our
 senses, free from the influence of madness, or
 delusion.

If such were the forebodings of Hu
 1787, who fancied he foresaw the str
 cases that could occur to expose the d
 tion of the public finances, and the
 which a chancellor of the exchequer a
 tressed ministry might be driven; ho
 (had he lived to this day) would he ha
 the country was arrived at that state
 prediction would be fully verified!
 six years of peace, large loans were

site, and raised; the national faith broken by a misapplication of the sinking fund; and every species of finesse resorted to by the issue of exchequer bills, and the creation of a floating debt, to conceal the deficiency of the revenue: whilst, at the same time, the standing army was large beyond precedent, and the expenditure as profuse and lavish as if the public coffers were overflowing; as if taxation did not overpower trade, or the extension of pauperism depress industry!



Dr. Smollett : 1771.—Universal War; Discharges to Priests; and Lessons to Kings.

From a letter written to a friend a few months before his death.

FRANCE appears to me to be the first probable theatre of any material change. If we consider the weakness, profligacy, and abandoned debauchery of the French court, which they, whose situations entitle to be the best judges, represent as a second Sodom; the poverty, misery, and discontent of the lower classes; and the violent desire of change, glowing and burning in the breasts of those who are the most able, and indeed the only people in whose power it is

to bring a change about : we need not hesitate to assert, that some great revolution must ensue, in the course of a few years, in the government, religion, and manners of the people of that country. Were it possible for me to live to witness it, I should by no means wonder to see the principles of republicanism predominant for a while in France ; for it is the property of extremes to meet, and our abstract rights naturally lead to that form of government.

Whenever a revolution upon such grounds as these shall happen in France, the flame of war will be universally lighted up throughout Europe, either from the inhabitants catching the contagion, or from the apprehensions of their respective governments. I see it in the clearest light, that the people of France, Germany, and Italy, (but more especially the latter) are about to become weary of the impositions of religion, and the galling fetters of slavery : and I behold a new order of people about to arise in Europe, who shall give laws to lawgivers, discharges to priests, and lessons to kings.

Dr. Samuel Johnson : 1756.—Fatal difference between the French and English mode of carrying on Commerce, &c.

See some Thoughts on Agriculture, both Ancient and Modern, &c. From the Visitor.

“ TRADE and manufactures must be confessed often to enrich countries; and we ourselves are indebted to them for those ships by which we now command the sea, from the equator to the poles, and for those sums with which we have shown ourselves able to arm the nations of the north, in defence of regions in the western hemisphere: but trade and manufactures, however profitable, must yield to the cultivation of lands in usefulness and dignity.

“ Commerce, however we may please ourselves with the contrary opinion, is one of the daughters of Fortune, inconstant and deceitful as her mother; she chooses her residence where she is least suspected, and shifts her abode when her continuance is in appearance most firmly settled. It is apparent, that every trading nation flourishes, while it can be said to flourish, by the courtesy of others. We cannot compel any people to buy from us or to sell to us; a thousand accidents may prejudice them in favour of our rivals; the workmen of another nation may labour for less price; or some accidental im-

other employments for that of manuring
ground—I mean only to prove that we have
at home all that we can want, and therefore
need feel no great anxiety about the success
of other nations for improving their arts, or
increasing their traffic; but there is no necessity
to infer, that we should cease from commerce
before the revolutions of things shall transfer
some other regions. Such vicissitudes the
world has often seen; and therefore such we have
reason to expect. We hear many clamours
against the declining trade, which are not in my
opinion always true; and many imputations of
decline to governors and ministers, which are
sometimes just and sometimes calumnious;
it is foolish to imagine that any care or
vigilance can keep commerce at a stand, which

continued by our descendants; nor can restrain a sigh when I think on the time (a time at no great distance) when our neighbours may deprive us of our naval influence by refusing us their timber."

In the doctor's Introduction to the Political State of Great Britain, written in 1756, he gave several serious reasons, which may account for the loss of our commerce, the increase of the ill will of strangers towards us, and the causes by which it was excited. He says, "It is unpleasant to represent our affairs to our own disadvantage; yet it is necessary to show the evils which we desire to be removed; and therefore (he is speaking of our American colonies and the French) some account may very properly be given of the measures which have given them their present superiority. They are said to be supplied with better governors than our colonies are the fate to obtain from England. A French governor is seldom chosen for any other reason than his qualifications for his trust. To be bankrupt at home, or to be so infamously vicious that he cannot be decently protected in his own country, seldom recommends any man to the government of a French colony. Their officers commonly skilful either in war or commerce, are taught to have no expectation of honour or preferment, but from the justice and vigour of administration.

“ Their great security is the friendship of the natives, and to this advantage they have certainly an indubitable right, because it is the consequence of their virtue. It is ridiculous to imagine that the friendship of nations, whether civil or barbarous, can be gained and kept but by kind treatment ; and surely they who do intrude uncalled, upon the country of a distant people ought to consider the natives as worthy of common kindness, and content themselves to roll without insulting them. The French admit the Indians, by intermarriage, to an equality with themselves ; and those nations with which they have no such intercourse, they gain over to their interest by honesty in their dealings. Our factors and traders, having no other purpose in view than immediate profit, use all the arts of a European counting-house to defraud the simple hunter of his furs.

“ These are some of the causes of our present weakness : our planters are always quarrelling with their governors, whom they consider as less to be trusted than the French ; and our traders hourly alienate the Indians by their tricks and oppressions ; and we continue every day to show, by new proofs, that no people can be great who have ceased to be virtuous !”

*M. d'Archenholtz: 1789.—On Armed Commerce,
and the Fate of Carthage.*

SINCE the time of Cromwell (with whom originated the famous navigation act) the real or pretended reason for all their wars was commerce alone. They have never acceded to any treaty of peace since the protectorate of that great man, (except the unfortunate one of 1789,) which did not procure them some incontestable advantages in favour of trade. All their statesmen, however differently they may have thought in respect to other matters, have agreed unanimously in the great national principle; even in the most critical situations this was never forgotten. The reason is apparent; it alone could make their administration popular, cover their blunders, and acquire them reputation.

The moral character of the English (he elsewhere observed) has indeed degenerated, but notwithstanding this, it is still estimable; for it is not from its parliament, its oriental depredators, and the crews of its privateers, who all aim at a certain end, that we ought to judge of the nation. Many members of parliament aspire at eminent situations, and allow themselves to be corrupted; so do also the adventurers who leave

Europe with an intention to plunder Asia and it is the very nature of pirates to rob and slaughter. One of the principal reasons of modern venality proceeds from the great number of nabobs, who, on their return from India, attempt at any price, to purchase a seat in parliament and this also is the cause of the impunity which they experience for the enormous crimes committed in that part of the world.

William Crowe, L. L. B. 1781.

From a Sermon before the University of Oxford, on the 5
of November.

THE causes of national prosperity and distress are often to be found (where they are natural to be sought for) in national practices and principles; and surely that state cannot but be in a perilous condition, where on one hand corruption maintains a wide and increasing influence acknowledged but uncontrolled, and prodigality on the other. Yet these, or practices as bad as these, are but as diseases which a sound constitution may throw off and again recover its pristine health. Much

in the case when national principles are vitiated, when (for instance) it is asserted, with a wicked boldness, that corruption is useful and necessary to the government; or when those plain and sacred doctrines of civil liberty, which no sophistry can perplex, and no strength of argument refute, are slandered with the injurious name of empty speculations. These are dreadful and fatal tokens; and unless some antidote can subdue their malignity, the constitution in which they are found will soon decline into that state of agony and despair, when its evils shall be both intolerable and incurable!

*From a Declamation delivered in the Chapel of
Trinity College, Cambridge, 1794.*

If then the increase of our commerce has been in all its branches impolitic, and in many unjust; if Great Britain, herself a paradise, has been the scourge of the world; if at home we have bartered public spirit for riches, health for dissipation, and content for luxury; if, to enrich the merchant, we have ruined the peasant; if, in the pursuit of grandeur, we have slackened our morality, and checked our population; our pris-

tine vigour is undoubtedly decayed, and we may apply to Great Britain the words of Goldsmith, in their fullest extent :—

“ Ill fares the land, to hastening ills a prey,” &c.

Lord Shaftesbury: 1724. Danger of Slavish Principles.

THIS noble author, in his *Miscellaneous Reflections*, enlarging upon the idea of our country, observes, “ But what, after all, if there be a conquest or a captivity in the case ? a migration ? a national secession or abandonment of our native seats for some other soil or climate ? This has happened we know to our forefathers. And as great and as powerful a people as we have been of late, and have ever shown ourselves, under the influence of free councils, and a tolerable ministry—should we relapse again into slavish principles, or be administered long under such heads, as having no thought of liberty for themselves, can have much less for Europe, or their neighbours ; we may at last feel a war at home, become the seat of it, and in the end a conquest. We might then gladly embrace the hard condition of our predecessors, and ex-

change our beloved native soil for that of some remote and uninhabited part of the world."

Englishmen! that which made your land a land of plenty, of health, of hospitality, and rejoicing, was, that it was the famed land of rational liberty and impartial justice; where every industrious individual could earn an honest livelihood, and enjoy in safety the fruits of his labour: but mark well, as you depart from the sacred principles of the constitution of 1688, the people shall become poor, the nobles despised; liberty shall be restricted, the laws defied; the poor man's bed shall be taken from under him by the tax-gatherer, and the House of Commons occupied in making savings from the greasepot of the monarch's kitchen; justice shall be mocked and laughed to scorn, if, instead of depressing vice, it lends itself to infamy and court intrigue; and the sacred lawn of the high dignitary of the church, instead of being met and looked up to with reverence and love, shall be shunned and abhorred, if, by unreflecting logmas, confusing moral with political, it should wander to princely immorality: till at length all ranks and stations shall lose their rights, distinctions, respect, reverence, and love.

Sir Robert Talbot.—1762. Singular Vision on the probable Fate of England—The Causes and Manner of its Decline.

Vide Letters on the French Nation, &c.

THIS gentleman was one of the few who had the best opportunity of being well acquainted with this subject, as he not only attended the Duke of Bedford to Paris that year, but was also attached to the legation which made the peace, under the administration of the Earl of Bute. No man, it seems, could be more strongly persuaded how much it was the interest of England to keep the peace thus made, or of the untoward consequences, should a war party prevail; and these, it appears, the ingenious writer thought he could best represent under the similitude of a dream, which is to be found in the forty-second page of his first volume of Letters, addressed to various noblemen, prelates, gentlemen, and others. Writing to Mr. Robert S—, an alderman of London, on the subject of his dream, he tells him—"It was about half an hour after three in the morning, the time when the digestion being completed, especially with a man accustomed to digest roast beef, the stomach has no gross vapours to send to the brain. It was on a Saturday—I thought I was in Hanover Square—I saw the brilliant gilded statue—it was no

longer that of our victorious King George. The image was entirely changed, and I should not have known that I had been in that square, but by the steeple of St. George's church, which spoils the view of it. The statue was that of a woman, whom I easily distinguished by her symbols, and knew to be Great Britain. The figure was colossal; her attitude warlike, but stiff. Her head (her capital), was of a disproportioned largeness—her face was bloated—and her features, altered by a violent contraction of the muscles, foretold an approaching convulsion. Her two monstrous fists were clinched, and all bloody; they seemed only to hang by some strings of nerves, to two dry, skinny arms, so nailed to the shoulders, that they could have no action but what was given to them by the motion of the whole body—the belly was as flat as the breast was high. It might be said, that there were no bowels—the navel was almost fixed to the back bone—the thighs and legs were lost amidst marine trophies, beyond which some feet of a different form extended themselves, out of all proportion, and without being finished.

“ My resentment was raised against the artist, and I expressed it without reserve, when a hoarse voice bawled out in my ear, *mysterium—a mystery*. I suspended my displeasure, in order to consider the rest of the work. The pedestal was a heap of bags and chests, on which, in the

most natural attitudes, leaned four large figures representing Wealth, Pride, Ambition, Liberty—Roubilliac could not carve any more elegant. I heard a great noise, made me turn my head—I saw an immense multitude gathered together, in the midst of which I could distinguish a great number of Portuguese and German Jews, come from Holland mixed with ours. As I recollected it was Saturday, I was greatly surprised; and I perceived myself, that some very powerful interest was at stake, since for it the Israelites neglected the precept of their law.

“ My eyes returned to the statue time enough to perceive a devil, or fiend, dressed partly like a Frenchman, and partly like an Hollander, holding in his hand a lighted match, crept like a miner under the pedestal. Some dreadful apparition apprised me that he had not escaped the notice of the multitude; but the despair then painted on all their faces, and which displayed itself by the most violent contortions, left no room to doubt, that he had been observed late. In fact, some eruptions of smoke and fire proclaimed his operation—the bags were burst, and the chests burst. I was informed that being filled with gold, the metal would melt in the fire, and continue to form the base; so that the only consequences might have been disappointed the statues, which, at the worst, would only

been blackened ; but instead of gold, I only saw some oak leaves, which their moisture preserved out a moment from the violence of the flame. The detached statues fell with a horrible crash, and this waked me."

By the answer of Mr. Alderman S. to this letter it appears, that by the largeness of the head of Britannia in the dream, he understood our unwieldy metropolis—by the thighs, he understood the navy, navigation, and commerce—the feet, our colonies in the East and West Indies—and by the hands, Scotland and Ireland.

The immensity of London, he observed, the wealth and pride of its inhabitants, had their admirers, who pretend that they are essentially suitable to a monarchy, which has the empire of the sea, and of commerce ; that Tyre was a head in a very different manner proportioned to Phœnicia, while we have the right of the strongest, as the law of arms has absolutely determined the cause in our favour, though we might yet have a hearing on the costs, damages, and interest.

It does not appear, that any thing said by this, or any other correspondent of Sir Robert Talbot, could persuade him, " that any thing should be more dearly prized by the British ministry than the maintenance of peace."

In the 25th letter, to Lord Viscount F. he remarks, " that Tyre, Venice, and Holland

would never have been disturbed by the great powers, if their wealth had not emboldened them to vie in strength with the states which they surpassed in riches. Carthage, England, and France, were destined by their internal power to snatch, at their first flight, the success which small states do not experience till after they arrive at their apogée. Then, according to the nature of things, there is a confederacy against them, and consequently in the same proportion as they increase in riches, they approach destruction."

"The address of our King William, in making all Europe take the alarm at France, has brought that crown near that inevitable period—we must necessarily have our turn, as soon as France shall have a declaimer, with organs as proper for that political office as were those of our William III." He then justly calculates, that the commerce of the whole universe would not be sufficient for ten millions of English in the two worlds, if they should apply themselves to it (as they latterly have done), as the only object of their study and industry; it will, nevertheless be certain that it cannot be maintained, but by a conquest, and by force of arms.

"Now," he adds, "can any thing be more absurd, than to imagine, that a monarchy exposed to weak or gloomy reigns, to minorities, and regencies, should struggle for ever with succe

against all Europe combined for her humiliation ? Without doubt, my lord, Great Britain must lower her flight. Europe will remind us of the balance of commerce, as she has reminded France of the balance of power. The address of our statesmen will immortalize them, by contriving for us, (if it be possible) a descent which shall not be a fall, by making us rather resemble Holland than Carthage and Venice."

Dr. Price, 1776.—Observations on Civil Liberty, section 5.

"None, who know me, can believe me to be disposed to superstition. Perhaps, in the present instance, I am not free from this weakness. I fancy I see in these measures (alluding to the American war) something which cannot be accounted for, merely by human ignorance. I am inclined to think that the hand of Providence is in them, working to bring about some great ends. In this hour of tremendous danger, it would become us to turn our thoughts to Heaven.

"This is what our brethren in the colonies are doing; but what are we doing? Shocking thought!—we are ridiculing them as fanatics—we are running wild after pleasure, and forgetting

every thing serious and decent at masquerades—we are gambling in gaming houses—trafficking for boroughs—perjuring ourselves at elections, and selling ourselves for places. Which side then is Providence likely to favour ?

“ In America we see a number of rising states, in the vigour of youth, inspired by the noblest of all passions—the passion for being free. Here, we see an old state, great indeed, but inflated and irreligious—enervated by luxury—encumbered by debts—and hanging by a thread. May we not expect calamities, that shall recover to reflection (perhaps to devotion) our libertines and atheists ?

“ But, suppose the attempt to subjugate America successful, would it not be a fatal preparative for subduing yourselves ? Turn your eyes to India—there more has been done than is now attempted in America—there Englishmen, actuated by the love of plunder, and the spirit of conquest, have depopulated whole kingdoms, and ruined millions of innocent people by the most infamous oppression and rapacity. The justice of the nation has slept over these enormities. Will the justice of Heaven sleep ? Are we not now execrated on both sides of the globe ?

“ To conclude—an important revolution in the affairs of this kingdom seems to be approaching. If ruin is not to be our lot, all that has

been lately done must be undone, and new measures adopted. For my own part, if this is not to be the consequence of any future changes in the ministry, and the system of corruption, lately so much improved, is to go on—I think it totally indifferent to the kingdom, who are in, or who are out of power.”

Dr. Aikin.—1793.

“ FOR the reformation of a whole people, and especially of the higher classes, nothing can be relied upon but one of those grand remedial processes, which are probably within the moral plan of Providence. Nations, whom a long course of prosperity has rendered vain, arrogant, and luxurious; in whom increasing opulence has generated increased wants and desires, *for the gratification of which all barriers of honour and justice are broken down*; who are arrived at that state in which, according to the energetic expression of the Roman historian, they can neither bear their vices, nor the remedies of them—*are only to be brought back to a right sense of things by some signal catastrophe, which shall change the whole form of their affairs, and oblige*

them to set out afresh, as it were, in the world. A conviction that such events are necessary, and that they are kindly intended as remedies of greater evils than they immediately occasion, is the only consideration that can tranquillize the heart of a benevolent man, who lives in a period when these awful operations are in a peculiar manner carrying on. It may reconcile him to the various delays and fluctuations in the progress towards a final event, which he cannot but ardently desire. When he wishes for a speedy settlement of things by the quiet operations of reason, without any of the harsh methods by which stubborn vices are to be forcibly eradicated, he wishes for an impracticability as great as the surgeon, who would hope to cure an inveterate cancer without the knife or the caustic."—*Vide Letters from a Father to his Son*, p. 182.

Mrs. Barbauld.—1811. *Approaching Revolution in Commerce, &c. &c.*

Vide Eighteen Hundred and eleven, a Poem.

“EAGERLY (says a reviewer) will the leaves of this work be opened by all whose ears have

been charmed by the genius of its well known author : but the lover of his country will almost forget the delight he is wont to take in the effusions, whilst his heart trembles at the solemn truths, and melts at the sad anticipations of this deeply interesting poem. Heaven grant that the melancholy strain may not prove the voice of prophecy !”

After a pathetic description of the miseries and crimes of war, we meet with the following lines :—

And think’st thou, Britain, still to sit at ease,
 An island queen, amidst thy subject seas,
 While the vex’d billows, in their distant roar,
 But soothe thy slumbers, and but kiss thy shore ?
 To sport in wars while danger keeps aloof—
 Thy grassy turf unbruised by hostile hoof ?
 So sing thy flatterers ; but, Britain, know—
 Thou, who hast shared the guilt, must share the woe.
 Nor distant is the hour : low murmurs spread,
 And whisper’d fears, creating what they dread :
 Ruin, as with an earthquake shock, is here ;
 There the heart witherings of unutter’d fear ;
 And that sad death, when most affection bleeds,
 Which sickness only of the soul succeeds.
 Thy baseless wealth dissolves in air away,
 Like mists that melt before the morning ray.
 No more on crowded mart or busy street,
 Friends meeting friends, with cheerful hurry, greet
 Sad on the ground thy princely merchants bend
 Their alter’d looks, which evil days portend :

They fold their arms, and watch, with anxious
 The tempest blackening in the distant west.
 Yes, thou must droop; thy Midas dreams be o'er
 The golden tide of commerce leaves thy shore.

*Dr. Goldsmith.—1769. Ruinous tendency
 Monopolies and false Refinement.*

Vide the Citizen of the World.

“As the Swedes are making concealed
 approaches to despotism, the French, on the
 hand, are imperceptibly vindicating them-
 selves into freedom. When I consider that those
 liaments presume even to mention privilege
 freedom, who, till of late, received directions
 the throne with implicit humility; when th
 considered, I cannot help fancying that th
 nius of freedom has entered that kingdom in
 guise. If they have but three weak mon
 more successively on the throne, the mas
 be laid aside, and the country will certainly
 more be free.

“The German empire, that remnant o
 majesty of ancient Rome, appears on the e
 dissolution. The members of its vast body
 every tie of government to unite them;

seem feebly held together only by their respect for an ancient institution. The very name of country and countrymen, which in other nations makes one of the strongest bonds of government, has been here for some time laid aside ; each of its inhabitants seeming more proud of being called from the petty state which gives them birth, than by the more well known title of German.

“ This government may be regarded in the light of a severe master and a feeble opponent. The states which are now subject to the laws of the empire, are only watching a proper occasion to fling off the yoke ; and those which are become too powerful to be compelled to obedience, now begin to think of dictating in their own turn. The struggles in this state are, therefore, not in order to preserve, but to destroy, the ancient constitution ; if one succeeds, the government becomes despotic ; if the other, several states will subsist without even nominal subordination ; but, in either case, the Germanic constitution will be no more.

“ When I compare the figure which the Dutch make in Europe, with that they assume in Asia, I am struck with surprise. In Asia, I find them the great lords of all the Indian seas ; in Europe, the timid inhabitants of a paltry state. No longer the sons of freedom, but of avarice ; no longer assertors of their rights by courage,

but by negotiations ; fawning on those who insult them, and crouching under the rod of every neighbouring power, without a friend to save themselves ; their government is poor, and their private wealth will serve but to invite some neighbouring invader."

So much for France and Germany. Of his own country it seems the amiable and feeling mind of Goldsmith had not much brighter hopes. Unused to dissimulation, in the dedication of his *Deserted Village*, to Sir Joshua Reynolds, he did not attempt to conceal his real sentiments under the cover of poetic fiction ; he knew they were unpopular, and of course not so agreeable as they might have been. Determined, however, not to shrink from the avowal, he acknowledges to Sir Joshua that himself, and several of their best and wisest friends, concur in the opinion, "that the depopulation which his poem deploras is no where to be seen, and the disorders it laments are only to be found in the poet's own imagination." To this he says, "I can scarce make any other answer than that I sincerely believe what I have written : that I have taken all possible pains in my country excursions for these four or five years past to be certain of what I allege, and that all my views and inquiries have led me to believe the miseries real which I here attempt to display.

"In regretting the depopulation of the coun-

try, I inveigh against the increase of our luxuries ; and here also I expect the shout of modern politicians against me. For twenty or thirty years it has been the fashion to consider luxury as one of the greatest national advantages, and all the wisdom of antiquity in that particular as erroneous ! Still, I must remain a professed ancient on that head, and continue to think those luxuries prejudicial to states, by which so many vices are introduced, and so many kingdoms have been undone."

After introducing his Deserted Village, as a specimen of but too many in this island, he proceeds—

A time there was, ere England's grief began,
When every rood of ground maintain'd its man ;
For him light labour spread her wholesome store,
Just gave what life requir'd, but gave no more.
His best companions, innocence and health ;
And his best riches, ignorance of wealth.
But times are alter'd : trade's unfeeling train
Usurp the land, and dispossess the swain ;
Along the lawn where scatter'd hamlets rose,
Unwieldy wealth and cumbrous pomp repose ;
And ev'ry want to luxury ally'd,
And ev'ry pang that folly pays to pride.
Ye friends to truth, ye statesmen who survey
The rich man's joys increase, the poor's decay—
'Tis your's to judge how wide the limits stand
Between a splendid and a happy land.

He then describes that deceitful commerce,

which, with its concomitants, luxury and poverty, has now nearly brought this once happy country to ruin, in the following genuine colours—

Proud swells the tide with loads of freighted ore,
And shouting Folly hails them from her shore;
Hear'ds e'en beyond the miser's wish attending,
And rich men flock from all the world attending;
Yet count our gains—This wealth is but a loss,
That leaves our useful products still the less;
Not so the loss. The man of wealth and pride
Takes up a space that many poor supply'd;
Space for his lake, his park's extended bound;
Space for his horses, equipage, and hound;
The robe that wraps his limbs in silken cloths
Has robb'd the neighbouring fields of half their
growth.

His seat, where solitary sports are seen,
Indignant spurns the cottage from the green;
Around the world each needful product flies,
For all the luxuries the world supplies,
While thus the land, adorn'd for pleasure all,
In barren splendour feebly waits its fall.
Thus fares the land, by luxury betray'd,
In Nature's simplest charms at first array'd;
But verging to decline, its splendors rise,
Its vistas strike, its palaces surprise;
Whilst scourg'd by famine from the smiling land
The mournful peasant leads his humble band
And while he sinks, without one arm to save
The country blooms—a garden and a grave

THE following Extract from *Prophetic Revelations*, by the Rev. R. Clarke, and *The Sights I have seen*, by the Rev. — Dutens, are well worthy of attention.

Under the very imperfect knowledge of the prophetic books, none of the commentators have sufficiently pointed out the chastisement and visitation denounced against disobedient kings, in the latter days. One reason of this deficiency in their knowledge is, that the revolutions of kings and kingdoms are seldom spoken of, excepting under the figures of the heavens—the sun, moon, and stars, mountains, &c. falling, or being put out, &c. But in Isaiah, who is peculiarly the prophet of the last age, or the evangelical prophet, there is an exception. Speaking of these times, he says, chap. xxiv. 21, “And it shall come to pass in that day, that the Lord shall punish, or as the margin reads, shall visit the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered, and shut up (or confined.)” In reference to the same time, and for the purpose of reigning in the kingdom of righteousness, the same prophet declares, “Every mountain (every opposing power), shall be made low, and every valley exalted, and the Lord alone exalted in that day.”

That most of the kings and powers of Christendom have long since given themselves over to the apostacy, has frequently been noticed in the course of this work; and our own experience proves this to have been the age of kingly visitation and punishment. Only during the short period between 1783, and the present time, of all the European monarchs then reigning, his Britannic Majesty George III. alone remains on the political theatre. In the short space of twenty-two years, the following sovereigns have been cast down and and blotted out of the heaven of power and authority, viz.

Louis XVI. of France, deposed, and executed.

Charles IV. of Spain, deposed, and in captivity.

Ferdinand, his son, deposed, and a prisoner.

Maria of Portugal, expatriated and insane.

Joseph of Austria, dead: supposed to have been poisoned.

Catherine of Russia, died suddenly.

Paul, her son, assassinated.

Gustavus Adolphus of Sweden, deposed in 1810, and in exile.

Ferdinand IV. of Naples, driven from his kingdom, and superseded.

Emanuel IV. of Sardinia, abdicated and in exile.

Pope Pius VI. deprived of his temporal power.

Selim II. dethroned, and murdered.

Frederic of Prussia, dead.

Frederic William III. of Prussia, abridged of his power and territory.

Pius VII. banished from Rome, and a prisoner.

William, Stadtholder of Holland, deposed, and died in exile.

The minor sovereigns of Italy, all deposed.

The reigning Duke of Brunswick, killed in battle.

The King of Denmark, insane, and dead.

George III. of England, represented by a Regent.

A moralist, on this occasion, has observed, "that none of the political calamities which have befallen these monarchs, have been preceded by a timely attention to reform abuses, or to relieve the burdens of the people."

Another writer in the British Critic, probably without any intention of doing so, partly confirms the scriptural ideas which we entertain of this age and visitation, by remarking that,— "This period may be called the age of *royal* as well as of *national revolutions*."

Since the above was written, in the short space of eight years, the following additions may be made to the list :

Napoleon, Emperor of France, and King of Italy, twice deposed, and banished; first to Elba, then to St. Helena.

Joseph Buonaparte, translated from the throne of Naples, to that of Spain, and driven from thence by the English.

Louis Buonaparte resigned the crown of Holland (omitted above.)

Jerome Buonaparte, King of Westphalia, deposed by the Allies.

Augustus, King of Poland, ditto.

Eugene Beauharnois, Viceroy of Italy, ditto.

King of Sweden, dead; and Wirtemberg, ditto.

Charles Emanuel IV. King of Sardinia, ditto.

Queen of Portugal, dead.

A second Duke of Brunswick, killed in battle.

Murat, King of Naples, deposed and shot.

Our late venerable and beloved Sovereign George the Third, King of Great Britain, dead.

The ever-to-be regretted Princess Charlotte of Wales, Heiress presumptive to the Throne of Great Britain, dead.

Duke de Berri, Heir presumptive to the Throne of France, and on whom solely rested the probability of an heir of the Bourbons, assassinated.

Louis XVIII. restored, deposed, and again restored; and numerous German and Italian Princes, &c. dead and deposed.

*British Bard, 1066: Singular Fatality in the
Succession of the Kings of England.*

His prediction, preserved by the monkish lists, is said to have been delivered in the of William the Conqueror, as an anathema curse, signifying that no more than three archs should ever again reign over these doms, without some violent interruption. ever, it is a fact undeniable, and demonstrable to the perception of every one, that the rivation is founded upon the strictest veras follows:—

William the Norman 1

William Rufus 2

Henry I. 3

Interruption, by the Usurpation of Stephen.

Henry II. 1

Richard I. 2

John 3

Interruption, by the Usurpation of Louis the
phin.

Henry III. 1

Edward I. 2

Edward II. 3

Interruption, by the Abdication and Murder
Edward II.

Edward III. 1

Richard II. 2

Interruption by the Deposition of this Monarch.

Henry IV. 1

Henry V. 2

Henry VI. 3

Interruption, by the Restoration of the House of York.

Edward IV. 1

Edward V. 2

Richard III. 3

Interruption, by the Usurpation of Henry Richmond.

Henry VII. 1

Henry VIII. 2

Edward VI. 3

Interruption, by the Election of Lady Grey, and the Bastardization of King Henry's Daughters.

Mary 1

Elizabeth 2

A foreign King called in to assume the Crown.

James I. 1

Charles I. 2

Interruption, by the Deposition of the Monarch, and the Establishment of other Foreign Government.

Charles II. 1

James II. 2

Interrupted by the Abdication of the King and the Election of a Foreigner.

William III..... 1

Anne 2

Interrupted by the parliamentary appointment
of a foreigner.

George I. 1

George II. 2

George III. 3

This reign also, it has been observed, was interrupted by the incapacity of the sovereign, and parliamentary appointment for exercising the sovereignty.

In addition to the foregoing long and extraordinary list, it certainly must appear singular, at the coronation of George the Fourth should have been deferred, after the day had been fixed, the preparations made for the ceremony in the most formal manner, and the summonses for attendance even issued, on account of the violent determination of the ministers (against the sense of the House of Commons, who declared it derogatory from the dignity of the crown, and subversive of the best interests of the country) to bring to trial, under a Bill of pains and Penalties, the Queen Consort, before the House of Peers, on the evidence of Italian footmen, masons, bricklayers' labourers, and discarded servants.

In this singular proceeding, no prosecutor was acknowledged: but the attorney and solicitor

general declared, they conducted the session under the orders of the House; whilst ministers stated that the measures were instituted to relieve the country, who were to support it.

It originated in green bags being laid on the tables of both Houses of Parliament, accompanied by a message from the crown. The House of Lords proceeded to nominate a select committee; which they did not allow to sit, but adjourned from time to time, to wait the answer of the House of Commons, without answering a royal message—the House of Commons, in their repugnance to proceed to open a session, and after several meetings and adjournments, instead of answering or addressing the King, coming, as usual in cases of impeachment, to the aid of the prosecutors; addressing, in the most disrespectful manner, the Queen, they, in the meantime, were adjourned; whilst the trial proceeded with various delays, for three months; the House sitting upwards of 50 days—when they were withdrawn: and both Houses of

ment of the new reign, in which the revenue of the crown had been fixed, and for which neither Parliament or the country had received either thanks or acknowledgment.

This, if not to be looked upon as a violent interruption to the reign, is, at all events, a singular procedure, and an apparent breach of that harmony and good understanding that should exist amongst the three branches of the legislature.

"The Sights that I have seen." By the Rev. — Dutens; published in 1811.

"I HAVE seen a king imprisoned by his son *, five emperors massacred †, five kings assassinated ‡, six kings deposed §, five republics

* Victor, King of Sardinia, in 1782.

† Peter III. John VI. Paul I. Emperors of Russia; Selim III. in July, 1808, and Mustapha IV. Nov. 17, 1808, Emperors of Constantinople.

‡ Joseph, King of Portugal; Louis XV. Louis XVI. and Louis XVII. Kings of France; Gustavus III. King of Sweden, in 1792.

§ Stanislaus Poniatowski, King of Poland; the King of Sardinia, on the 10th of December, 1798; Ferdinand IV. King of Naples; Charles IV. Ferdinand VII. Kings of Spain, in May, 1808; and Gustavus IV.

annihilated *, a great kingdom effaced from the map of Europe †. I have seen England swallow up eight years half North America, after possessing it for more than a century. I have seen (verifying the sentiment of an ancient, empire of the sea gives that of the land) Cape of Good Hope, and the island of Mauritius, from the Dutch; Malta, Egypt, and the colonies, from the French. I have dictated the law to the King of Denmark, Copenhagen, and carry her victorious arms to the most remote parts of the world. I have seen this same England, in 1780, resist the combined efforts of Europe, of America, and of the eastern powers, who formed an armed league against her maritime dominions; I have seen her, in the revolutionary war, often desolate her allies, and alone opposing the enormous power of France, of Italy, of Denmark, and of Prussia. I have seen the son of an English gentleman go out to India, as writer to a mercantile company (but quitting this service when he was obliged to embrace the military life), afterwards

King of Sweden, arrested on the 13th of March by his uncle (the Duke of Sudermania), elected King in his stead on the 15th of the same month, June.

* Holland, Sweden, Venice, Genoa, and Lucca.

† The kingdom of Poland.

‡ After the treaty of Luneville.

to the head of the army, dethrone a powerful Prince in the East, place another on his throne, conquer a part of Hindostan, and raise the British dominions in that quarter to the pre-eminence it now enjoys*.

“ I have seen what has no example in history, a little Corsican gentleman conquer Italy; force the Emperor of Germany to make a disgraceful peace†; take Malta in two days; Egypt in a month; return from thence, and place himself on the throne of the Bourbons, and all in less than four years (from May 1796, to November 1799.)

“ I have seen him transport his army and artillery in the midst of winter over the most difficult pass of the Alps, and in a single battle ‡ decide at once the fate of Germany and of Italy. I have seen the same Corsican gentleman order the pope to Paris, in 1804, to crown him Emperor of the French, and afterwards depose this same pope, and deprive him of the temporal possessions which his ancestors had enjoyed for more than 1000 years §.

* Lord Clive, from 1747 to 1767.

† The peace of Campo Formio, on the 17th of October, 1797: preliminaries were signed April 17, 1797, at Leoben.

‡ At Marengo, on the 14th of June, 1800, after having passed the Great St. Bernard.

§ In December, 1809.

" I have seen him declare himself king of Italy. I have seen him braving a formidable league which was directed against him, march to Vienna, and even into Hungary, in six weeks; give the law three times to the Emperor of Germany *; compel him to abdicate the Imperial crown of the Cæsars, deprive him of a part of his dominions, force the Emperor of Russia twice to retire †, and soon after oblige him to march to his assistance against the Emperor of Austria.

" I have seen him destroy the power of the King of Prussia in fifteen days, and strike all Europe with dismay : I have seen him dethrone five Kings ‡, and create eight others §; annex Holland to France ||, dictate to Spain as if it were one of his provinces, employ her forces as his own, and at last take possession of the whole kingdom. In short, I have seen him extend his

* By the treaties of Campo Formio, 1797 ; of Lunéville, 9th of February, 1801 ; and of Vienna, 14th of October, 1809.

† At Austerlitz, the 2nd of December, 1805, and by the peace of Tilsit, the 8th of July, 1807.

‡ The kings of France, of Naples, and Sardinia, and two Kings of Spain, Charles IV. and Ferdinand VII.

§ The Kings of Etruria, of Italy, of Naples, of Holland, of Bavaria, of Wurtemberg, of Saxony, and of Westphalia.

|| The 15th of December, 1809, the day of the most ceremonious and extraordinary divorce which is mentioned in history.

dominion farther than that of Charlemagne, and find nothing could resist his ambition but the King of Great Britain ; sometimes alone against the whole host of European power, and sometimes with the troops of the continent in his pay.

Had Mr. Dutens lived but a few years longer, how greatly might he have increased this long list ! He would have seen Great Britain, aided only by raw troops, drive the veterans of France before her armies, through the Peninsula, freeing Portugal and Spain, and carrying her victorious arms even into France itself.

He would have seen the same little Corsican gentleman, as if the former wonderful actions he had achieved were but preludes to this mightier undertaking, assemble an army of five hundred thousand men, with sixty thousand cavalry, forty thousand artillery horses, and 1260 pieces of cannon, drawing forth, to back it, the resources of France, Holland, Germany, Italy, Austria, Prussia, Saxony, Poland, &c., for the purpose of overwhelming the Russian empire, and by an overland expedition extirpating the British power in India.

He would have seen him, in the plenitude of his power, overturning all obstacles that opposed him ; and after defeating and dispersing the combined

Russian armies, burn, pillage, and destroy the ancient Russian capital*.

He would then have seen this same being, against whom personally earthly power appeared as if it could oppose no obstacle, sink, like snow before the sun; and his conquering thousands—his invincible troops, of whom he had so loudly boasted—driven before the snow and Cossacks, the instruments of Heaven, like chaff before the wind: the finest, best disciplined, and highest appointed army that ever the world afforded, beat, dispersed, nay annihilated, by raw, undisciplined, and almost savage troops; and that in less than two short months†.—*Sic transit gloria mundi.*

He would have seen this mighty man, who had

* September 14th, 1812.

† Extract from the 29th bulletin of the Russian campaign.—“Our cavalry was dismounted to such a degree, that it was necessary to collect the officers who had still a horse remaining, in order to form four companies of 150 men each.

“The generals there performed the functions of captains, and the colonels those of subalterns. This sacred squadron, commanded by General Grouchy, and under the orders of the King of Naples, did not lose sight of the Emperor in all these movements. The health of his Majesty was never better.”

Moniteur, December 17th, 1812.

been sixteen years extending his gigantic power; who had taken possession of most of the capitals of the continent of Europe as a conqueror, and had pillaged them of the choicest of the works of art and genius, to enrich Paris, which he declared should be thenceforth the emporium of the arts, the city of opulence and philosophy, and where the world should hereafter study them, instead of Florence or Rome : He would have seen this man in little more than sixteen months, driven nearly from one extremity of Europe to the other, chiefly by Cossacks and militia, or new raised troops ; beat successively in as many battles as he before had gained, obliged to abdicate his throne, and yield up Paris to the conquerors *.

He would have seen two of his brothers, that he had made kings, dethroned and exiled ; his brother-in-law dethroned and shot ; his sisters, whom he had made queens and princesses, exiled and despised ; his Empress and son separated from him ; and the Empress deprived of her dignity, to which her own father was a party ; a king, humbled to the dust, and who had long been obliged to subsist on the bounty of a nation ever looked upon as inimical to his family and nation, raised again to the throne, after an

* April 6th, 1814.

exile of 22 years ; and that same king, before he was well invested with the royal sceptre, driven again into exile, deserted by his army, his court, and subjects.

He would have seen the same Corsican gentleman, who had before so often astonished the world, with a few followers, from a single vessel, which had escaped the vigilance of his keepers, land on the extremity of a large empire, * in the face of the army, the constituted authorities, and the guarantee of the principal powers of Europe; quietly proceed, without a shot being fired, and take possession of the capital and throne, re-assuming the reins of government, and directing all the energies of the empire as quietly, and with as much facility, as if he had never quitted them.

He would further have seen this same man, who for so long a time had been in the habit of deciding the fate of the greatest empire in a single campaign, once more have the tide of victory turn against him ; and in three days fighting, and one grand pitched battle, lose, not only a fine, a gallant, and highly appointed army, but his capital and crown ; the conquerors marching in sixteen days from Brussels to Paris †.

* Napoleon landed at Frejus, March 3rd, 1815.

† Battle of Waterloo, 18th June, 1815, and capitulation of Paris July 3rd, following.

He would thus have seen the idea of Lord Hawkesbury and the threat of the Duke of Brunswick, which had been so much laughed at by the world, twice realised in the short space of 16 months : and the King, who had fled in March, deserted by his subjects, reinstated on his throne in July, after an absence of 16 weeks, by a combination of sovereigns.

He would have seen Paris, Vienna, Moscow, Warsaw, Berlin, Madrid, Lisbon, Rome, Copenhagen, Naples, Dresden, Amsterdam, Brussels, say the capitals of every Christian country throughout the world, excepting those of Great Britain and Sweden, taken possession of by their enemies, or laid under contributions.

He would have seen the British empire, after quietly submitting for 22 years to unexampled contributions, stigmatized as disloyal and disaffected, and on that score the grand bulwark of its liberties suspended ; and he would have seen that measure scarcely effected, when, on the death of the amiable Princess Charlotte of Wales, such general, unaffected, unprecedented grief was evinced, as completely falsified the infamous assertion of the disloyalty of the people.

He would have seen three kingdoms, Spain, Naples, and Portugal, in the space of six months emancipated from the galling chains of despotism and bigotry, by means of their respective armies,

and enjoying limited monarchies and ~~repres~~
 tive governments.

And had the reverend gentleman sought ^{the} that grand cause which effected (if not all) ^f greater part of the most wonderful of ^{these} mighty events, he might have traced it ^{to that} to that inherent love of liberty, that national anxiety for the rational enjoyment of life, which appertains to all human beings, according to their various religious tenets, climates, soils, and political associations. The love of glory, and a high sense of military honour, may effect wonders, under such leaders as an Alexander, or a Cæsar, or a Frederick, a Charles of Sweden, or a Napoleon: under them, men, as machines, are brought to the highest perfection to which human military mechanism can arrive: but when every individual is to act a hero's part; when the broken ranks display enraged warriors, instead of disheartened fugitives; then must the cause of the state be the cause of the individual; not as a hireling, but as a principal.

It was this stimulus which caused the French armies, at the commencement of the Revolution, to defy the united efforts of the veteran armies of Europe; and, added to this stimulus, the promises they held out to other nations to emancipate them from slavery, afterwards, under Buonaparte, facilitated their road to conquest:

they enabled him to destroy a veteran Prussian army, at Jena, under a Brunswick ; as his broken promises and insults to that kingdom, and the hopes held out to them by their sovereign, incited the landwehr and raw levies of that country, under Blucher and Bulow, to retrieve the character of the Prussian soldier.

By such means, and by such means only, can the conquests of the great capitals of Vienna, Berlin, and Paris be accounted for, against the forces, and by the forces with which they were accomplished.

When the patriotic feelings and good wishes of a nation accompany the mandate of the sovereign ; that nation, according to its numerical strength, in opposition to other powers, may, from the foregoing examples, be looked upon as invincible, and the ultimate success of its cause as certain ; but when sovereigns, trusting to the magnitude of their armies, enter on wars, against the wishes, or where the interests of their subjects are not concerned ; they have found, as (when for the future they trust to the strength of their military forces to protect or assist them in subverting or invading the laws, rights, or liberties of their subjects) they will find, they *can do wrong* ; and that in such dependence, they trust to a broken reed, as three recent examples have well proved.

Still Austria, and what is most irreligiously termed the Holy Alliance, are at this very day seeking to bring about their own downfall, and the fulfilment of the prophecies recited in this work, by that blind and infamous interference against the budding liberties of independent states, that *should*, and perhaps may, before much time elapses, produce another and more enlightened crusade on the part of subjects as well as sovereigns, in favour of political and religious liberty, and the realization of those great and happy prospects, which all nations and all persons but such, as Archbishop Usher says, "are worshippers in the outward court," should hope to be near at hand.

Here the Editor conceived he had brought his labours to a close, but whilst looking over the last proof sheet, the report of Earl Grey's speech at the Durham County meeting appeared in the papers; he was too proud of hearing his opinions and his labours supported by so eminently high an authority not to insert an Extract from it.

"It was impossible," said his lordship, "to view without feelings of great alarm and sorrow the internal state of the country, particularly the distress of the manufacturing and commercial

classes. Our external situation was equally fearful. The desire of liberty, which had been encouraged by the Sovereigns of Europe, when they wished to combat, and put down their common enemy, Napoleon, was now counteracted by a base conspiracy, under the false, hypocritical and blasphemous title of the Holy Alliance.

“ When he looked back at these circumstances, and regarded them in conjunction with the past, and with probably yet contemplated proceedings against the Queen, Heaven seemed to speak in signs and omens; and he could not better describe the times than by quoting a passage from an inspired writer:—‘ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; and the seas and the waves roaring—men’s hearts failing them for fear, and for looking after those things which are coming on earth.’

“ This was the true state of the anxiety felt by the country—sorrow and shame for the past; fear and apprehension for the time to come. Under such circumstances, his only hope, and their best resource, was to be found in the principles of the constitution, and in the spirit of the people. That hope was confirmed by the conduct that day of the assembly he was addressing: let all England follow the example they were

setting: let them approach the throne like men who knew their rights, and knowing, determined to maintain,' against the threats of power, and the blandishments of corruption; sober, but enthusiastic; firm, but prudent; moderate, but resolute and fearless; and the country might yet be saved."

THE END.



1



